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A PRACTICAL
GRAMMAR
OF THE
ENGLISH TONGUE:

Or, a Rational and Easy
INTRODUCTION
TO
Speaking and Writing *ENGLISH*
Correctly and Properly;

Peculiarly adapted to the NATURE and GENIUS
of the LANGUAGE,
And free from the hard and unnecessary Terms
of the *Latin Rudiments*.

The whole
Treated of in expressive Terms and familiar Style,
and in the most natural and instructive Method, viz.
That of QUESTION and ANSWER.

Design'd for the Use of SCHOOLS:

And tho' calculated chiefly for the Use of the FAIR SEX, and such
as require only an *English* Education, may yet be a useful Foun-
dation to those who are design'd for higher Studies.

By WILLIAM LOUGHTON, School-Master at
Kensington. K

The SECOND EDITION with Improvements.

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Printed for WARD and CHANDLER, at the Ship be-
tween the Temple Gates in Fleetstreet:
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MDCCLXXXV.

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MERCHANTS ACCOUNTS,

And ALGEBRA,

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WILLIAM LOUGHTON,

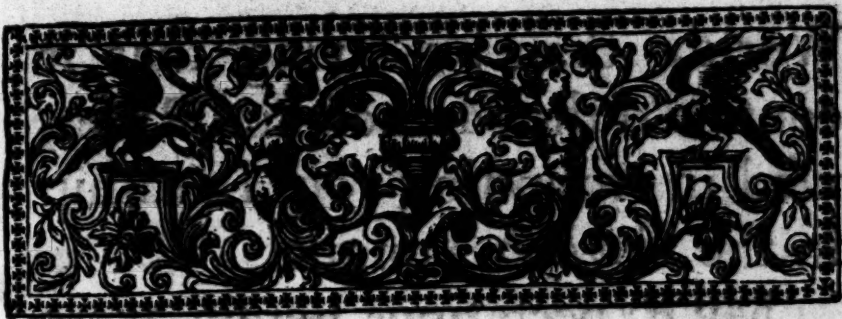
SCHOOL-MASTER AT

KENSINGTON,

By whom

Youth are boarded, and fitted
for Trade and Business.





TO the RIGHT HONOURABLE

WILLIAM

Lord Viscount MOUNTJOY.

MY LORD,



S I had the Honour
to have a Share in
your Lordship's E-
ducation, I thought
I cou'd not more
effectually recommend the *First*
Edition of this Grammar to the
a World,

DEDICATION.

World, than by saying that it contain'd the Method and Rules, used in grounding your Lordship in the *English* Tongue.

My Expectations herein were fully answered; and I must with Gratitude attribute the kind Reception it met with, to the Honour and Influence of your Lordship's Patronage, and the Liberty I had taken to acquaint the Publick with your Lordship's early Use of the Rules contain'd in it; so that tho' your Lordship began late for want of Health, yet, at about eight Years of Age, you were so far Master of these Rules, as to be able to give a better, and more rational Account of the Nature of the *English* Tongue, than a young Gentleman of near twice
that

D E D I C A T I O N.

that Age, and some standing in one of the most noted publick Schools in this Kingdom. I say not this to depreciate the Conduct of any Gentleman concern'd in teaching the learned Languages in our publick Seminaries, they are above being hurt by any Efforts to this Purpose, were any hardy enough to make them; all that is here intended, is, to shew the Reasonableness of these, or some such Rules, being first learnt by young Gentlemen, before they enter upon the GRAMMAR of any other Language, which I am perswaded wou'd greatly expedite their other Studies.

From mentioning the first little Step your Lordship made in-

DEDICATION.

to the rational World, I should now proceed to enumerate the many subsequent, most noble and distinguishing Qualifications, which finish and adorn your Lordship's Character; but as this requires a much abler Pen, and more proper Place, than before a School-Book, and that for Children of the lowest Class; I therefore choose rather to be silent, than to fully your Lordship's Character by a mean or imperfect Attempt, but conclude this Address with subscribing my self,

My LORD,

Your Lordship's

most Humble, and

most Obedient Servant,

WILLIAM LOUGHTON.

The P R E F A C E.

THE extraordinary and uncommon Success of the first Edition of this Practical English Grammar, by the Admission of it into a great Number of Schools, may serve to evince the Usefulness of it, that it answered its Title, and was a Work that had been wanting, notwithstanding the many Books publish'd upon the Subject. An Impression of near 2000 being sold off, within the first Year of its Publication, induc'd the Author to revise it for a second Edition; in which great Care has been taken, not only to correct the Errors which escap'd in the former, but also to make such Alterations and Amendments, as might render it yet more useful and acceptable to all such as would learn to speak and write English correctly and properly.

As the End and Design of Speech was to qualify Mankind for Society, by enabling them to communicate their Thoughts and Intentions to each other; so the doing this in the most intelligible and proper Manner, must certainly be of the last Importance. And this is the Business of Grammar to teach, by Rules and Directions proper to each Language. For tho' the End and Design of Grammar in general, be the same in all Languages, yet the particular

Precepts or Rules vary according to the Nature and Genius of the Language for which they are intended. For want of a due Regard to such Difference, several Authors have attempted to force our Language (contrary to its Nature) to the Method and Rules of the Latin Grammar; and consequently have deliver'd many unnecessary and uselefs Precepts concerning the Cases, Genders, and Declensions of Nouns, [Names] the Tenses, Moods, and Conjugations of Verbs [Affirmations] with a long, &c. of difficult Rules consequent and relating to these in the Latin Syntax; with which our Language hath nothing at all to do, its Construction being perform'd by a few plain Rules, with the Help of certain little invariable Words call'd Particles or Prepositions; and therefore the aforesaid Latin Rules, when applied to our Language, are no better than a uselefs and ridiculous Medley, serving rather to puzzle and confound, than instruct, the English Scholar.

Hence may appear the Folly and Absurdity of that common, but vulgar, Notion of learning a little Latin (as 'tis phras'd,) that is, the Accidence, and perhaps some Part of the Grammar, as absolutely necessary to the spelling and writing true English. But how the learning a Language, or rather some of its Rules, and those so greatly differing from another (as the Latin from the English) should
be

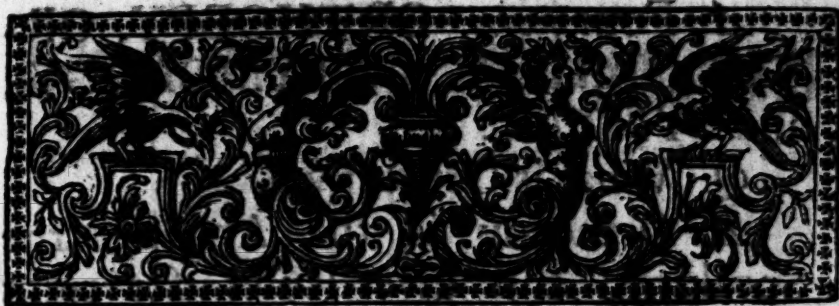
The P R E F A C E. vii

be more conducive to the speaking and writing that Language from which it differs, than the learning such Language by a Grammar, peculiarly adapted to the Nature and Genius of it, is not easy to conceive. But perhaps this is not what is generally meant, but rather that the learning the Latin Rudiments and Grammar, is preferable to the learning no Grammar at all, or to the too common Way of learning English, by Rote, and without Method or Rule; which may be true: Yet it is not the Latin Rules or Examples, but the corresponding English, which is learnt with them, that is of Use to the speaking or writing English properly; which must be allow'd, may be done sooner, with far less Trouble, and to as good, if no better, Purpose, by a Grammar in our own Language. Therefore several learned Gentlemen, after the Example of Dr. Wallis, seeing the Absurdity of the Latin Method and Rules, when applied to our Tongue, have in a good Measure quitted them; but yet have retain'd the old Terms, for the Sake, (as they say) of such as should afterwards learn Latin; which Terms are of no Use to a meer English Scholar. Others have quitted both the Latin Method and Terms, but giving their Rules in Verse, have for the Sake of Measure and Rhime, been oblig'd to make Use of Words redundant and unnecessary to the Sense of many of the Rules; thereby rendering them oftentimes difficult and obscure, not

to say, unintelligible, to many young Capacities. Besides, these Authors have added many and large critical Notes, which, tho' of Use to Men of Learning and Judgment, are no-wise necessary for the young Learner; serving only to encrease the Bulk and Price of the Book, and in a great Measure to prevent its being more generally purchas'd and read.

Hence the Author was induc'd to make this Attempt towards a rational English Grammar; which he has endeavour'd, according to the best of his Judgment, and upwards of six and twenty Years Experience in Teaching, to adapt to the Nature and Genius of the Language; having consulted all the best Authors he could meet with on this Subject. And as what is here done, is design'd chiefly for the Use of the Fair Sex, and such as require only an English Education; therefore the Author has wholly laid aside the old Terms, and made Use of such as are more expressive; and has endeavour'd to treat the whole in easy and familiar Language; and in a Method the most instructive of any, that of Question and Answer: which, together, he hopes, may render it intelligible and useful to the meanest Capacities.

How well he may have executed and succeeded in this Design, is submitted to the candid and judicious Reader.



A Practical
GRAMMAR
 OF THE
English **TONGUE.**



Of GRAMMAR and its Parts.

Question.



WHAT is the End or
 Design of Gram-
 mar?

Answer. To teach
 us to express our Thoughts in the best
 and most proper Manner, either in
 Speaking or Writing.

2. How many Parts is Grammar
 divided into?

B

A. Four;

A. Four; viz. **ORTHOEPY, ORTHOGRAPHY, ETYMOLOGY,** and **SYNTAX.**

Q. What is Orthoepy?

A. Orthoepy is the Art of true Speaking, and gives Rules for right Pronunciation.

Q. What is Orthography?

A. Orthography is the Art of true Spelling; or it teaches us how to write every-Word with proper Letters.

Q. What is Etymology?

A. Etymology is that Part of Grammar which teaches us what belongs to each Part of Speech; or to distinguish Words by their Significations, Kinds, and Properties.

Q. What is Syntax?

A. Syntax is the right joining of Words in a Sentence, or Sentences together.

Of these I shall treat under the four following Heads, viz. I. Of LETTERS. II. Of SYLLABLES, these two will comprehend ORTHOEPY, and ORTHOGRAPHY. III. Of WORDS, or ETYMOLOGY, and IV. Of SYNTAX or SENTENCES.



PART I.

Of LETTERS.

Q. WHAT is a Letter?

A. A Letter is a Mark or Character, denoting a simple, uncompounded, articulate Sound.

Q. How many Letters are there in the *English* Tongue?

A. Twenty Six; viz. a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Q. How are the Letters divided?

A. Into Vowels and Consonants.

SECT. I.

Of the VOWELS.

Q. WHAT is a Vowel?

A. A Vowel is a Letter denoting a full and perfect Sound of
B 2 itself,

itself, without the help or joining of any other Letter to it.

Q. How many Vowels are there?

A. Five; viz. *a, e, i, o, u*, and *y* at the end of Words, which is only a different Character, being either sounded like *i*; as in *by, cry, fry, dry, thy, &c.* or like *e*; as in *holly, happy, Mercury, &c.*

Q. How many Sounds has each of the Vowels?

A. Two in general: A short and a long Sound; as in *Lad, lade; met, mete; Pip, Pipe; rob, Robe; Tun, Tune.*

Of the VOWEL A.

Q. When must the Vowel *a* be sounded short?

A. In all Monosyllables, (that is, Words of one Syllable) which end with a Consonant; as *Bat, can, far, mad, &c.* And when two of the same Consonants meet in the middle of a Word; as in *batter, cannot, Farrier, &c.* and when a single Consonant in the middle

is sounded double; as in *banish, Dragon, Habit, &c.*

Q. When must the Vowel *a* be sounded long?

A. In all Words of one Syllable that end with silent *e*; as *make, Fate, late, Babe, Glade, &c.* and when it ends a Syllable in Words of many Syllables; as in *Cradle, Ladle, Contemplation, Vexation, Consideration, &c.*

Q. Has *a* any other Sound besides the short and long?

A. Yes, a broad Sound like *au*; as in *all, shall, call, &c.*

Q. When must *a* be sounded broad?

A. *A* is sounded broad before *ll*, in *all, call, shall, tall, Wall, &c.* and their Derivatives, *altho', Calling, Tallness, &c.* before *ld*; as *bald, scald, &c.* before *lk*; as *Stalk, talk, Walk, &c.* before *lt*; as *Malt, Salt, &c.* betwixt *w* and *r*, in *War, Warren, Ward, warm, warn*; and in *Watch, Water, Wash, Wrath, &c.* and in Words derived from any of these.

Q. Does *a* retain its own proper Sound at the end of Words in the English Tongue?

Of the VOWEL E.

A. No, we have in *English* but seven Words that end in *ea*, which yet sound *e* long; viz. *Flea*, *Lea*, *Pea*, *Plea*, *Sea*, *Tea*, *Yea*.

Of the VOWEL E.

Q. When must *e* be sounded short?

A. In all Words or Syllables ending with one or more Consonants; as *whet*, *let*, *fret*, *Bed*, *Den*, *Help*, *left*, *Helm*, *Hemp*, *Dent*, *bent*, *kept*, *Herd*, *Herb*, *Term*, *Hern*, *pert*, *Flesh*, *Desk*, *best*, *rest*, *blest*, *Length*, *Strength*, *better*, *Letter*, &c.

Q. When must *e* be sounded long?

A. In Words of one Syllable having silent *e* at the End; as

Bede

Pede

Vere

} Proper Names.

Crete, an Island.

Ere, before that.

Glebe, Land.

Glede, a Kite.

Here, in this Place.

Mede,

Of the VOWEL E.

7

Mede, a Native of *Media*.

Mere, a Lake or Fen.

Mete, Measure.

Rere, hindermost.

Scene, in a Play.

Scheme, a Draught.

Sphere, a Globe.

These.

And so it ought to be sounded in *there*, *were*, *where*; tho' these three by a corrupt and wrong Pronunciation, are commonly sounded like *a* long.

E is sounded long also in the following Words, *adhere*, *Apazeme*, *austere*, *blaspheme*, *cohere*, *complete*, *concede*, *concrete*, *convene*, *extreme*, *Greve*, *impede*, *intercede*, *interfere*, *intervene*, *Nicene*, *obscene*, *Portreve*, *precede*, *recede*, *replete*, *severe*, *sincere*, *supersede*, *supreme*.

Note that *complete*, *replete*, *extreme*, *supreme*, are often spelt with *ea*; as *compleat*, *repleat*.

Q. With what other Letters is the long Sound of *e* usually written in the middle of Words?

B 4

A. With

A. With *ea* in *Arrear*, *appear*, *Bead*, *Beast*, *cease*, *conceal*, *compleat*, *Deal*, *fear*, *glean*, *bear*, *near*, *Veal*, *Wheat*, *Zeal*, &c. with *ei* in *Conceit*, *conceive*, *Deceit*, *deceive*, *inveigle*, *Receipt*, *receive*, *seize*, &c. with *ie* in *Atchievement*, *Belief*, *believe*, *besiege*, *Bier*, *Brief*, *Cashier*, *chief*, *Cieling*, *Field*, *Fiend*, *Frontier*, *Grief*, *grieve*, *Grievance*, *grievous*, *Lief*, *Liege*, *Mulitier*, *Piece*, *Piedmont*, *pierce*, *Priest*, *Relief*, *relieve*, *Reprieve*, *Siege*, *Sbrieve*, *Shriek*, *Sieve*, *Shield*, *Thief*, *thieve*, *Thieves*, *thievish*, *Thievery*, *wield*, *yield*, with *ee* in *bleed*, *Creed*, *Reed*, *Seed*, &c.

Q. Is single *e* ever sounded long at the end of Words?

A. Yes, at the end of *some* proper Names; as *Phæbe*, *Penelope*, *Pasiphae*, *Xantippe*; and ought to be so at the end of all greek and latin Names, and in *Epitome*; also in *he*, *she*, *me*, *we*, *be*, and *ye*, (but these last are sounded as, and wou'd better be written with *ee*,) and in the Article *the*, which is written with a single *e* to distinguish it from the personal Name or Pronoun *Thee*. In all other

other Words the *e* final is silent, and has now no proper Sound of its own.

2. How many Ways is the long Sound of *e* written at the end of Words?

A. Five. 1. By *y*; as in *holy*, *happy*, *daily*, &c. 2. By *ie*; as in *busie*, *crasie*, *Gypsie*, (tho' *ie* is now generally changed into *y*, as in *busy*, *crasy*, *Gypsy*.) 3. By *ey*; as in *Anglesey*, *Balto-ney*, *Cockney*, *Honey*, *Humphrey*, *Key*, *Ramsay*, &c. (and here also it is customary in many Words to omit the *e*.) 4. By *ee*; as in *agree*, *Bec*, *challee*, *Knee*, *Pharisee*, *Sadducee*. 5. In a few Words by *ea*; as in *Flæ*, *Lea*, *Pea*, *Plea*, *Sea*, *Tea*, *yea*.

2. What's the Use of silent *e*?

A. It serves to lengthen the foregoing Vowel, and also softens *c*, *g*, and *th*; as in *mad*, *made*; *met*, *mete*; *bit*, *bite*; *not*, *note*; *Tun*, *Tune*; *Lac*, *Lace*; *Rag*, *Rage*; *Stag*, *Stage*; *hug*, *huge*; *Breath*, *breathe*; *Bath*, *bathe*; *Sheath*, *sheathe*; *Cloth*, *clothe*; &c. And it must be always written after *c* and *g*, when sounded soft either in the end or middle of Words; as in *advance*, *Ad-*

vancement; encourage, Encouragement: unless *i* follows *em*; as in *vicious*, *raging*, &c. or when *g* is soften'd by *d* coming before it; as in *Judgment*, &c.

Q. What other Letters require silent *e* after them?

A. *I* and *o* never end any English Words, without silent *e* after them, and *o* and *u* very few.

Q. In what other Positions is *e* silent?

A. Before *n* at the End of Words; as in *even*, *eleven*, *seven*, *Heaven*, *pounden*, *beaten*, (for which Reason, in most of the foregoing Words, and many others, the *e* is now omitted in the last Syllable) except proper Names, as *Eden*, *Eben*.

Q. Is *e* sounded after *r* at the end of Words?

A. No; but it is changed into a Preceding *u*; as *Fire* sounds [Fi-ur] *Desire* [Deſi-ur] *Mare* [Ma-ur] *more* [mo-ur] and so it is sounded in *Rere*, *Acre*, *meagre*, *maugre*, &c.

Q. Does the adding *s* after the silent

e at

Of the VOWEL I.

II

e at the end of Words give any Sound to the *e*?

A. If the Word ends with *be, de, fe, ke, le, me, ne, pe, re, te* or *ve*, the *e* remains silent, tho' *s* be added; as in *Bribe, Bribes; Tide, Tides; Wife, Wives; like, likes; Tale, Tales; Name, Names; Wine, Wines; Stripe, Stripes; Share, Shares; dote, dotes; thrive, thrives, &c.*

But if the Word ends with *ce, ge, ch, sh, se, x*, or *ze*, then the adding *s* makes another Syllable; as in *Face, Faces; Stage, Stages; Church, Churches; wish, wishes; Horse, Horses; Box, Boxes; amaze, amazes, &c.*

Of the VOWEL I.

Q. How many Sounds has the Vowel *i*?

A. Five; *i* long, *i* short, *y*, *ee*, and *u* short.

Q. When must *i* be sounded long?

A. In all Monosyllables that end with silent *e*; as has been already observ'd of all the Vowels, and also before *gh*; as *high, sigh, nigh: ght*; as

fight, might, Night, Right, Sight : *gn* ; as *Sign, Design* : *ld* ; as *Child, mild, wild* ; Except *build, guild* : *mb* ; as *climb* : *nd* ; as *find, kind, mind, Rind*. And in Words derived from any of these.

Q. When must *i* be sounded short ?

A. In all Monosyllables ending with a single Consonant ; as *bid, did, win, Sin, Pin, bit, knit, Pit, fit* : Or with two of the same Consonants ; as *Bill, still, Will* : Or when two of the same Consonants come together in the middle of a Word ; as in *bitter, Billow, Winner, Dinner, &c.*

Q. What other Sound has the Vowel *i* ?

A. *I* before *r* follow'd by another Consonant in the same Syllable, is frequently sounded like short *u* ; as in *Birch, Dirt, Shirt, Sir, Spirt, or Squirt, third, Thirst* ; and their Derivatives, *dirty, thirty, thirsty, &c.* Except *ir*, when it is put for *in* ; as in *irreverent, irrevocable, irretrievable, irreligious, &c.*

I before *er, on*, and after *st*, generally sounds like *y* ; as in *Collier, Hollier,*

Of the VOWEL O.

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lier, Pannier, Bullion, Communion, Onion, &c. celestial, Christian, Combustion, Question, &c. and in Poiniard.

It is also sometimes sounded like ee; as in Machine, Shire, and Magazine.

Q. Does *i* end any English Word?

A. No, not one.

Of the VOWEL O.

Q. How many Sounds has the Vowel *o*?

A. Four: viz. 1. *o* long; as in go, lo, so. 2. *o* short; as in hot, not, Plot, Shot. 3. like *oo*; as in Rome, Tomb, Womb, move, prove. 4. *u* short; as in come, some, Monk, Month.

Q. When must *o* be sounded long?

A. Before *ll*, *ld*, *lt*, *lst*, and *ugh*; as Poll, Scroll, Toll, bold, Gold, sold, told, (except Solder, sounded corruptly Sadder) Bolt, Colt, Holt, Folt; Bolster, Upholsterer, though, although, through, or thorough (now written, *tho'*, *altho'*, *thro'*, or *thoro'*) and sometimes before *st* and *w*; as in Post, blow, show, Bowe; Crow, know: and in all Monosyllables ending with silent *e*; as Note, Pepe, Robe,

Robe, Rope : also when it ends the Syllable; as in *Glory, Glorious, &c.*

Q. When must *o* be sounded short?

A. In all Monosyllables that end with a single Consonant; as *nod, trod, Dog, Log, Hog, Hop, Mop, Stop, for, nor, hot, Sot, Box, Cox, Fox, &c.* Also before two of the same Consonants, in the middle of a Word; as *collect, correct, comment, Cotton*: and when the Consonant in the middle is sounded double; as in *Body, Codicile, notable*. It is sometimes obscure or silent before *n* at the end of a Word; as in *Hatton, Hutton, Button, Parson, Capon, Falcon, Glutton, Mutton*.

Q. When is *o* sounded like short *u*?

A. Before *l, m, r, v,* and *th*; as *Colour, Colony, Columbine, &c. Comfort, come, Kingdom, Besom, Fathom, Random, &c. World, Work, Worship, &c. Brother, Mother, smother, &c.* (Except *Broth, Frath, Cloth, Moth, Troth, wroth*) *Glove, Love*, (Except *rove, Grove, strove*; and in *move*, where it sounds like *oo*) *ron*, in the following Words sounds *urn*; as *Apron, [A-purn] Citron*

Of the Vowel U.

15

Citron [Cit-urn] *Iron* [I-urn] *invi-urn* [invi-urn] *Saffron* [Saff-urn.]

Of the Vowel U.

Q. How many Sounds has the Vowel *u*?

A. Two, a long and a short Sound; as *Tun*, *Tune*.

Q. When must *u* be sounded short?

A. In all Words or Syllables that end with a Consonant or Consonants; as *dub*, *grub*, *rub*, *Gun*, *burst*, *rust*, *Bucket*, *Bulrush*, *burnish*, *Curtain*, *Custom*, *Clutter*, *mutter*.

Q. When must *u* be sounded long?

A. In all Monosyllables that end with silent *e*; as *Cube*, *Tube*, *Duce*, *spruce*, *Truce*, *mute*, *Brute*, *Lute*: Except *curse*, *Nurse*, *Purse*, *grudge*, *fudge*, *trudge*; tho' *e* at the end of these last Words, seems to be redundant, and of no use, and may therefore be omitted. It is also long before and after *e*, in the same Syllable; as in *accrue*, *Ague*, *Avenue*, *Eucharist*, *Eunuch*, *Euphrates*, *Eulogy*, *Eutychus*, *Euphony*, *Europe*, *Euroclydon*, *Eusebius*, *Eustace*, *Euterpe*,

terpe, Eutyches; and in all proper Names. Also in *Deuteronomy, Feud, Grandeur, Pleurisie, pleuritick, rheumatick, Rheumatism, Rheum, &c.* But in *Rogue, Vogue, Synagogue, Tongue, Prorogue, &c.* where the *u* seems to be added only to harden the *g*.

It is likewise long when it ends a Syllable, in Words of many Syllables, or before a Consonant follow'd by another Vowel; as in *curious, Unity, Union, Impurity, Impunity, furious, Purity, Security, Community, Impertunity, &c.*

Q. Do we give the Sound of *u* to any other Letters?

A. We give the short Sound of *u*, by the Corruptness of our Pronunciation to *a, e, i, and o*, before *r*, in the following Words, *viz. Altar, angular, Calendar, jocular, Medlar, Pedlar, Pillar, solar, &c. Adder, alter, Adulterer, Auger a Tool, Ballisters, Banner, Fodder, Crosier, Crupper, Daughter, &c. Birch, Dirt, Shirt, Sir, &c. Ancestors, Actors, Administrator, Ambassador, Anchor, Assessor, Corrector, Counsellor,*

Counsellor, Oppressor, &c. *ure*, at the end of these Words sounds *ur*; as *Adventure*, *Architecture*, *Conjecture*, *Creature*, *Feature*, *Figure*, *Fracture*, *Furniture*, *Gesture*, *Indenture*, *injure*, *jointure*, *Juncture*, *Lecturo*, *Manufacture*, *Mixture*, *Nature*, *peradventure*, *Picture*, *Posture*, *Rapture*, *Rupture*, *Scripture*, *Sculpture*, *Structure*, *Superstructure*, *Tincture*, *Torture*, *Venture*, *Vesture*.

In these Words, the *u* in the last Syllable is short, tho' it ends with silent *e*.

Q. Does *u* end any *English* Words?

A. Only these four; *you*, *thou*, *lieu*, and *adieu*: the two last we have from the *French*.

Of the double VOWELS.

Q. What is a double Vowel?

A. Two Vowels together making but one Sound or Syllable; of which there are two Sorts, proper and improper.

Of

18 *Of the proper double VowELS.*

Of the proper double VowELS.

Q. What do you mean by a proper double Vowel?

A. The Mixture of two Vowels in one Syllable, making a distinct Sound from either, and all the other Vowels; as *ai* in *fair*; *au* in *laud*; *ee* in *bleed*; *oi* in *vaid*; *oo* in *Food*; and *ou* in *House*

Q. How many proper double Vowels are there in *English*?

A. Six; *ai*, *au*, *ee*, *oi*, *oo*, and *ou*.

Q. Do they always retain their mixt Sound?

A. Not always; for *ai* is sometimes sounded *e* or *i* short; as in *again*, *Villain*, *Fountain*, *Wainscot*, *Captain*, &c. but *ee* always retains its long Sound; as in *Creed*: So does *au*; as in *laud*, *Fraud*, &c. *oo* is sometimes sounded like *u* short; as in *Blood* and *Flood*; and like *o* long in *Door*, *Floor*, *Moor*: *ou* and *ow* vary to *o* long in *Soul*, *Snow*, *know*; to *u* short in *Couple*, *Trouble*, *Scourge*; and to *oo*, in *could*,
would,

Of the improper double VOWELS. 19
*would, should, now written, cou'd,
wou'd, shou'd.*

Q. Are the Sounds of the proper double Vowels always written with the same Letters?

A. No; for *ai, au, oi, and ou*, never end any *English Word*, but are changed into *ay, aw, oy, and ow*; as in *Day, Dray, Clay, &c. Glaw, Paw, saw, Saw, Jackdaw, &c. Bry, coy, Joy, destroy, employ, &c. Bow, now, Cow, Sow, Plow, enow*: *oo* never begins or ends any *English Word*, except, *too.*

Of the improper double VOWELS.

Q. What do you mean by an improper double Vowel?

A. The Meeting of two Vowels in a Syllable without any Mixture of their Sound; one being always silent.

Q. How many improper double Vowels have we?

A. Ten; *aa, ea, eo, eu, ei, ie, oa, ce, ue* and *ui.*

Q. What is the Sound of *aa*?

A. *Aa* sounds *a*; as in *Aaron*: and is
not

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not to be met with in any common Word.

Q. How many Sounds has *ea*?

A. *Ea* has four Sounds; *a* long in *bear, swear, tear, wear, &c.* *a* short in *Heart, hearken, &c.* *e* short in *already, ready, Beard, Bread, Breast, Head, &c.* *e* long in *appear, Arrear, Fear, near, Bead, conceal, Deal, Veal, clean, glean, &c.*

Q. How many Sounds has *eo*?

A. Three. *Eo* sounds *e* short; as in *Feoffee, Jeopardy, Leopard:* and *e* long; as in *People, Feodary:* and *o* short in *George, Geometry, Geography, &c.*

Q. What is the Sound of *eu*?

A. *Eu* or *ew* sounds *u* long; as in *Deuce, Deuteronomy, Pleurisie, Dew, few, Pew, Pewter, &c.*

Q. How many Sounds has *ie*?

A. Three: *ie* sounds *e* long, in *Cieling, Cashier, Field, Frontier, &c.* *e* short in *pierce, fierce, &c.* and *e* or *i* long at the end of Words; as in *busie, crasie, Gypsie, crucisie, dignisie, &c.* But instead of *ie* at the end, we generally now write *y*; as *busy, crasy, &c.*

Q. How

Of the improper double VOWELS. 21

Q. How is *ei* founded?

A. *Ei* sounds like *ai*, or *a* long; as in *feign*, *eight*, &c. and *e* long in *perceive*, *Deceit*, *deceive*, &c.

Q. How many Sounds has *oa*?

A. *Oa* mostly sounds *o* long; as in *Gloak*, *Coast*, *doat*, *float*, *Goat*, *broach*, *approach*, *hoary*, *Load*, *Moat*, *Oak*, *poach*, *roam*, *Soap*, *Soal*, a *Fish*, *Toad*, *Woad*: but like *au* in *broad*, *abroad*, *Groat*, and *ai* in *Goal* a *Prison*; now written *Fail*.

Q. How is *oe* founded?

A. *Oe* sounds sometimes *e*; as in *OEconomy*, *OEdipus*, *OEcumenical*, *OEconomical*: and sometimes *o* long; as in *Doe*, *Foe*, *Sloe*, *Toe*, *Woe*: *Shoe*, and *Woe* (to make Love) wou'd better be written with *oa* and *e* silent thus, *Shooe*, *Wooe*.

Q. What is the Sound of *ue*?

A. *Ue* sounds *u* long; as in *accrue*, *Avenue*, *Cue*, *due*, *ensue*, *Fescue*, *Glue*, *Hue*, *perdue*, *pursue*, *Residue*, *Retinue*, *Rue*, &c. *ue* after *g*, serves only to harden *g*, and lengthen the foregoing Vowel; as in *Apologue*, *Catalogue*, *Colleague*, *Collogue*, *Decalogue*, *Dialogue*, *Epilogue*,

*Epilogue, Fatigue, Intrigue, League,
Plague, Prologue, Prerogue, Rogue,
Synagogue, Theologue, Tongue, Vague.*

Q. How many Sounds has *ui*?

A. Three: 1. *i* long in *beguile*, *Guide*,
disguise, *quite*, &c. 2. *i* short in *Guil-*
ford, *build*, *rebuild*, &c. and 3. *u* long
in *Bruise*, *Recruit*, *Fruit*, &c.

S E C T. II.

Of the CONSONANTS.

Q. **W**HAT is a Consonant?

A. A Consonant is a Letter that cannot be sounded without adding a Vowel before or after it; as *m* which is sounded as *em*; *d*, which is sounded as *de*.

Q. How many Consonants have we in the *English* Tongue?

A. Twenty one: viz. *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.*

Q. How are they divided?

A. Into Mutes and Half Vowels.

Q. What is a Mute?

A. Letter

Of the CONSONANTS.

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A. A Letter which makes no Sound without a Vowel added: such are *b, c, d, g, j, k, p, q, t, v.*

Q. What's a Half Vowel?

A. A Half Vowel is a Letter that has some imperfect Sound without a Vowel added: such are *f, h, l, m, n, r, s, x, y*; four of which are also called Liquids; viz. *l, m, n, r*, because of that easy Motion with which they nimbly glide away after a Mute in the same Syllable, without any Stand; as *ble* in *blemish*; and *pro* in *probable*.

Q. Have the Consonants any great Variety or Difficulty in their Sounds?

A. No, especially these, *b, d, f, h, j, k, l, m, n, p, q, r, v, z.*

Q. How many Sounds has *c*?

A. Two; a hard Sound like *k*, as in *Cat, cost, Cup*: and a soft Sound like *s*; as in *City, Cell, Cypress*.

Q. When must *c* be sounded hard?

A. *C* is always sounded hard before *a, o, u, l*, and *r*; as in *Can, Cord, Cub, clean, Crab*.

Q. When must *c* be sounded soft?

A. Before *e, i*, and *y*; as in *cease, Cement, City, Cypher*; and before an Apostrophe

Apostrophe (') denoting the Absence of *e*; as in *plac'd* for *placed*.

Q. How must the hard Sound of *c* be written before *e*, *i*, and *n*?

A. This hard Sound before *e*, *i*, and *n*, is always written with *k*; as in *keep*, *kill*, *knack*, *know*: But before all other Letters with *c*; as *Character*, *clear*, *cringe*, *Card*, *Corn*, *Curb*.

Q. How many Sounds has *s*?

A. Two, a sharp or hissing (which is its natural) Sound; but at the end of Words, and sometimes between two Vowels in the middle, it has an *obscure* soft Sound like *z*.

Q. Give me some Examples of the hissing Sound.

A. *This*, *thus*, *us*, *yes*. But in all Words of one Syllable, except these four that end with this strong Sound of *s*, it must be written with *ss*; as *hiss*, *Bliss*, &c. It has always this Sound after *ou*; as in *gracious*, *glorious*, *Righteous*, *Righteousness*, *gloriously*, &c.

Q. Give me some Examples of the soft Sound of *s*.

A. *As*, *has*, *is*, *his*; and it is always thus sounded at the end of Words of

Of the CONSONANTS. 25

one Syllable ending with single *s*, except the four above mentioned, and between two Vowels in the Middle of many Words; as in *advise*, *Reason*, *Prison*, *wisely*, &c.

Q. Is not *t* sometimes sounded like hissing *s* or *sh*?

A. When *t* comes before *i*, follow'd by another Vowel, it sounds like the hissing *s* or *sh*; as in *Nation*, *Notion*, *Motion*, *expatiate*, *satiate*, *Satiety*, &c. except when it begins a Word; as in *ties*, *Tierce*, *Tiara*, where it keeps its own proper Sound; and when it follows *s* or *x*; as in *Question*, *Fustian*, *combustion*, *bestial*, *Commixtion*; also in Nouns and Derivatives ending in *ties*, *rest*, *tieth*, *tied*, *tier*; as in *Cities*, *Duties*, *empties*, *emptiest*, *emptieth*, *emptied*, *fightier*, &c.

Q. If *c*, *s*, and *t*, before *i*, follow'd by another Vowel sound alike, as in *Persuasion*, *Musician*, *Section*, *Imitation*, how will you know which of them to write?

A. All Words of this Kind are deriv'd from others, and therefore when the original Words end in *de*, *s*, or *se*,

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then *si* is used ; as *persuade*, *Persuasion* ; *delude*, *Delusion* ; *confess*, *Confession* ; *confuse*, *Confusion* ; &c. If with *ce* or *ck*, or hard *c*, then *ci* is used ; as *Grace*, *gracious* ; *Musck*, *Muscian* ; *Phyick*, *Phyician* ; *Logick*, *Logician* ; &c. But if with *t*, or *te*, then *ti* is used ; as *elect*, *Election* ; *Set*, *Section* ; *imitate*, *Imitation* ; *Contract*, *Contraction* ; *ferment*, *Fermentation* ; &c. Except *submit*, *Submission* ; *permit*, *Permission*.

Q. There being no Difference in the Sound of *s* and *c*, before *e*, *i*, and *y*, how will you know when to write the one, and when the other ?

A. There are no certain Rules for this Purpose ; but by the following Observations, the Difficulty will be in a good Measure removed.

Obs. 1. Most Words beginning with the Sound of *s*, must be written with *s*. Except these with *c* before *e*.

Cease, *Cedar*, *Celandine*, *Celery*, *celebrate*, *Celebration*, *celebrious*, *Celebrity*, *Celerity*, *Celestial*, *Celibacy*, *Celibate*, *Cell*, *Cellar*, *Cellarage*, *Cellarist*, *Celsitude*, *Cement*, *Cementation*, *cense*

*ense, Censer, Censor, Censorious, Cen-
 sure, Cent, Centaur, Centaury, Cen-
 tury or Centuary, an Herb; Center,
 Centinody, Centinel, Centry, Centuple,
 Centurion, Century, cephalic, Cere-
 cloth, ceremonial, ceremonious, Ceremo-
 ny, certain, certainly, Certainty, Certi-
 cate, certifie, Certitude, cerulean, Ce-
 cuse, Cess, Cessation, Cession, Ceterach;
 and these proper Names, Cecrops, Cel-
 sus, Cephas, Cerberus, Cerinthus, Ceres,
 Cæsar: And these of c, before i and
 e, cicatrize, Cicely, Ciches, Cichlings,
 Cichling, Cichory, Cinders, Cinnabar,
 Cinque-Foil, Cinnamon, Cinque-Ports,
 Ciperus, Cion or Scion, Cypher, Circle,
 Circlet, Circular, Circuit, Circulate,
 Circulation, Circulatory, Circumcise:
 and all Compounds of Circum; Ci-
 ern, Citadel, Citarion, Citation, cite,
 Citizen, Citrine or Citrean, Citron,
 Cattern, Citrul, City, Gives, Civet, ci-
 vil, Civilian, Civility, civilize, civi-
 lized: And these proper Names, Ci-
 cio, Cilicia, Cicilia, Cimbrians, Cim-
 merians, Circe, Cirencester, Ceshury,
 Cissa, Cistertian, Cybels, Cyclades, Cy-
 clo, Cyclometry, Cyclops, Cygnet, Cylin-
 der,*

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der, cylindrical, Cymbal, Cymic, cyni-
cal, Cynthia, Cyprian, Cypress, Cyrene,
Cyril, Cysticks.

Obs. 2. The Sound of *s* in the Mid-
dle of Words, is usually written with *s*.

Except *Acerbity*, *Acetosity*, *adjacent*,
Ancestors, *antecedent*, *Artificer*, *can-*
cel, *Cancer*, *Beneficence*, *Chancel*, *Chan-*
cellor, *Chancellorship*, *Chancery*, *con-*
ceal, *concede*, *conceit*, *Conceitedness*,
conceive, *Concent*, *Agreement* or *Har-*
mony in Musick : *concenter*, *concent-*
rick, *Concern*, *Chalcedony*, *Concern-*
ment, *Concert*, *Concertation*, *Concep-*
sion, *Decease*, *decade*, *Deceit*, *deceive*,
December, *Decency*, *decennial*, *decent*,
Deception, *deceptive*, *Decertation*, *De-*
cession, *exceed*, *excel*, *Excellency*, *except*,
Exception, *Excess*, *Grocer*, *Grocery*,
immarcessible, *imperceptible*, *incendia-*
ry, *incense*, *incarcerate*, *Incapacity*, *in-*
centive, *incessant*, *incessantly*, *Incest*, *in-*
cestuous, *Innocence*, *innocent*, *intercede*,
Intercessor, *Intercession*, *intercept*, *ma-*
cerate, *Magnificence*, *magnificent*, *mer-*
cenary, *Mercer*, *Mercy*, *Munificence*,
munificent, *necessary*, *Necessaries*, *nece-*
sitate, *Necessity*, *necessitous*, *Necromancer*

er, Necromancy, Larceny, Ocean, Parcel, Parcels, precede, Precedency, Precedent, Precept, preceptive, Predecessors, Saucer, sincere, Sincerity, Sorcerer, Sorceress, Sorcery, Maccdon, Macedonia, acid, Acidity, Accident, ancient, Anglicism, Gallicism : and all Words ending in cism ; anticipate, artificial, associate, audacious, Audacity, Benefice, beneficial, beneficent, calcine, calcinate, capacious, capacitate, Capacity, Council, concise, cruciate, Crucible, crucify, Crucifix, decide, decimal, decimate, Decimation, decipher, Decision, decisive, Deficiency, delicious, docible, Docibility, efficacious, efficient, especial, Exception, Exercise, Excise, Excision, excite, excruciate, explicit, facilitate, Facilitation, Facility, fecunditate, Felicity, facetious, facetiousness, forcible, forcibly, gracious, implicitly, implicit, incapacitate, Incapacity, inauspicious, Incident, incidentally, incircle, Incision, Incisure, incite, invincible, judicial, judicious, loquacious, Loquacity, medicinal, Multiplicity, municipal, Nuncio, officiate, officious,

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ficious, pacify, pacifick, Parcimony, Parricide, participate, Pencil, perspicacious, Perspicacity, pervicacious, pertinacious, Precinct, precious, Precipice, precipitate, Precipitation, precise, precisely, prejudicial, Proficient, Pronunciation, provincial, rapacious, Ratiocination, reciprocal, Recital, recite, reconcile, reconcileable, Rouncivals, sagacious, Sagacity, Sicily, Simplicity, sociable, Sociableness, Society, socinians, Sollecism, sollicite, Sollicitation, Sollicitor, solicitous, Sollicitude, solstitial, spacious, special, specially, specifical, Species, specifice, Specimen, specious, Sufficiency, sufficient, supercilious, superficial, Superficies, suspicious, tacit, taciturnity, Turcism, Veracity, Vivacity, Voracity, voracious.

Obs. 3. Most Words ending in the Sound of *ace, ece, ice, oice, uce*, must be written with *ce*, not *se*. Except *abase, abstruse, base, Case, cease, amuse, concise, debase, decrease, Geese, imbase, increase, Mortise, Paradise, profuse, Promise, Recluse, Treatise, Abuse, Disuse, Excuse, House, Louse, Mouse, Refuse, Use, Close, loose.*

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Par. *Obs.* 4. Most Words ending in *ance*,
casi *ance*, *ince*, *once*, and *unce*, must be
tin written with *c* between the *n* and *e*.
pre Except *dense*, *condense*, *dispense*, *immense*,
ecise *ense*, *intense*, *propense*, *suspense*, *Sense*.

ncia *Obs.* 5. Most Words ending with the
cina sound of *si* or *se*, must be written with
ecom *y*. Except *Apostasy*, *busy*, *Controversy*,
gaci *courtesy*, *Ecstasy*, *easy*, *Epilepsy*, *Fan-*
locia *cy*, *Frensy* or *Frenzy*, *Gypsy*, *greasy*,
s, *Se* *heresy*, *Hypocrisy*, *Jealousy*, *Leprosy*,
citor *falsy*, *Pansy* a Flower; *Pleurisy*, *Posy*,
spaci *ursy*, *Questy*, *Cansy*, *Prophecy*, *Causey*,
ecies *umsey*, *Kersey*, *Malmsey*, *Tolsy*, *Whim-*
ency *y*.

Su *Obs.* 6. Most Words ending in the
rnity sound of *arce*, *erce*, *orce*, *urce*, must
acity be written with *s* between *r* and *e*: Ex-
n th cept *amerce*, *Divorce*, *Farce*, *fierce*,
mu *orce*, *pierce*, *scarce*, *Source*.

pt a After *ou*, *s* soft must be written and
mu not *c*; as *House*, to *house*; *Mouse*, to
abaf *ouse*; *Rouse*, to *rouse*: unless *n* inter-
ofuse poses, and then it must be with *c*; as
ounce, *Flounce*, *Ounce*, &c.

Di 2. Is *b* a Letter?

Re *A.* Tho' *b* has been excluded the
Ob C 4 Number

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Number of Letters by some, yet that it is a Letter, is evident from the following Words, where it has its proper Sound; as *Hand, Hare, Hope, Hell, Hill*; for if the *h* be left out, they alter their Sound and Signification, and become *and, are, ope, ell, ill*: and tho' it be sometimes silent, so are many other Consonants in particular Positions; but no one will therefore say, they may be struck out of the Alphabet.

Q. Has *j* any Variety in its Sound?

A. No; being always sounded like soft *g*, in *Ginger*; and when ever the soft Sound comes before *a, o, and u*, must be written with *j*.

Q. How is *q* sounded?

A. *Kue*, and has always a *u* after it and begins all Words with that Sound. It ends no Word without *ue* after it and that in but few Words of French Termination; as *antique, oblique, Pique, Barque, cinque*.

Q. How many Sounds has *g*?

A. Two, a hard guttural Sound; in *Game, Gold, Gum*; and a soft Sound as in *Danger, gentle, Ginger*.

Q. Wh

Q. When must *g* be sounded hard?

A. *G* is always sounded hard before *a*, *o*, *u*, *l* and *r*, and at the End of Words, unless it is soften'd by *d* or *n*; as *Bag*, *Badge*; *Cag*, *Cage*; *Rag*, *Rage*; *Hog*, *Hodge*; *Log*, *Lodge*; *Dog*, *lodge*, *bug*, *Huge*; &c.

Q. When must *g* be sounded soft?

A. *G* is usually sounded soft before *e*, *i* and *y*; as in *Gender*, *gentle*, *Ginger*, *Gypsie*: unless it be harden'd by *h* or *u*; as in *Guide*, *Guilt*, *Guile*, *Guest*, *ghess*, &c. It retains its native guttural Sound before *e*, in these Words, *altogether*, *Anger*, *Auger*, *beget*, *Conger-Eel*, *Finger*, *forget*, *Gear* or *Geer*, *Geeſe*, *geld*, *Gelder*, *Gelding*, *get*, *Gewgaws*, *Hang-er*, *Hunger*, *Hungerford*, *Linger*, *long-er*, *Monger*, *stringed*, *eager*, *winged*, *stringeth*, *wrongeth*, now written *spring*, *Wrongs*; and in all Words derived from *long*, *strong*, *big*, *beg*, *ſing*, *ring*.

G is hard before *h* in the following Words; as *begin*, *give*, *forgive*, *Gibberish*, *Gibblegabble*, *giddy*, *Gift*, *Gig*, *giggle*, *Giglet*, *gilt*, *Gilder*, *Gimlet*, *Gimp*,
C 5

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Gimp, gird, Girder, Girdle, Girdler, Girt, Girl, Girth, Gittern, Gizzard; with all the Compounds and Words derived from any of these, and in these proper Names, *Argyle, Gibbons, Giddens, Gildon, Gills.*

Whensoever two *gg*'s come together, they are both hard, tho' *e, i* or *y* follow them. Except in *exaggerate, Exaggeration,*

Q. What Consonants will follow *g* in the same Syllable?

A. *H, l, n,* and *r,* and make *g* hard, as in *Ghess, Ghost, glad, great, Ground, &c.* but in *Gnat, Gnaw, gnash, Gnomon,* the *g* is mute and silent, and in *Phlegm.*

Q. Is *gb* founded in the End of Words?

A. *Gb* at the End of some few Words is sounded like *ff*, as in *Cough, Trough, tough, rough, enough, and laugh:* in all other Words it is silent, and seems only added to lengthen the foregoing Vowel; as in *high, nigh, sigh, Light, might, Night, &c. taught, ought, Thought, though, although, through;* the three last Words are

now

now written, *tho'*, *altho'*, *thro'*, or *thoro'*.

Q. Is *g* sounded before *n* in the End of Words?

A. *G* before *n* in the End of Words, is generally silent, and only serves to lengthen the preceding Vowel; as in *Sign*, *Design*, *Ensign*, *consign*, *Lign-Ages*, *benign*, *condign*, *malign*.

Q. How is *ch* sounded?

A. *Ch* has a Sound arising from the Composition peculiar to our Language, not unlike *tsh*; as in *Church*, *Chance*, *Branch*, *rich*, *much*, &c. and like *sh*, in Words derived from the *French*, as *Chaise*, *Champaign*, *Chevalier*, *Capuchin*, *Machine*, &c. Except *Chart*, *Chord*, and other Words deriv'd from the *Latin*, *Greek*, and *Hebrew*, especially proper Names.

Q. How is *ph* sounded?

A. *Ph*, whether they begin or end the Syllable, are always sounded like *f*; except in *Phthisic*, *phthisical*, where they are wholly silent.

Q. How is *sh* sounded?

A. *Sh*.

A. *Sh* is sounded like *sy*, as in *Ship* &c.

Q. How many Sounds has *th*?

A. Two, one soft like *d*, as in *Thou, Thee, thine, this, that, those*, &c. elsewhere it has a stronger Sound, as in *with, within, through, think, thrive, throw, Thrust, Thigh, Thing, think* &c.

Q. What's the proper Sound of *v*.

A. The Sound of this Letter is very near that of *f*, and they only differ as *p* and *b*.

Q. In what Positions is it used?

A. It goes before all the Vowels; but never follows them without silent *e* after it, or at least understood; as in *vain, Vein, Vice, Voice, vulgar, have, Leave, live, Love, sav'd, lov'd, for saved, loved*. It follows the Consonants *l* and *r*; as *Calves, Carve*, &c.

Q. How many Sounds has *w*?

A. *W* is used both as a Vowel and as a Consonant; before the Vowels, it is a Consonant, as in *Want, went, Winter*: but after *a, e, o*, it is a Vowel

Ship is in *Awl, bawl, crawl, dew, few, now, how, now, &c.* But whenever it is pronounced in the Beginning of a Word or Syllable, it has the Sound of *oo* swiftly pronounced; as in *Want, went, pipe, when, white, thwart*; which sound *ooant, ooent, ooipe, booen, booite, boooart.*

Q. In what Position is *w* used?

A. *W* goes before all the Vowels but *u*; it is placed before *b*, but sounded after it; as *when, bwen, booen*; *white, (bwite, booite)*; it also goes before *r*, but is generally silent in this Position; as in *Wrath, wrench, wring, Wrong, &c.* It follows, *d, s, t, and th*; as in *dwindle, swim, twain, thwart, &c.*

Q. Has *x* any Variety in its Sound?

A. No, being always sounded as *cs*, or *ks*.

Q. In what Position is it used?

A. It begins no common Words, only proper Names; as *Xantbe, Xantibus, Xantippe, Xantippus, Xenocrates, Xenophanes, Xenophon, Xerxes*, and a few others. It always ends, but never

never begins, a Syllable, and has sometimes *c* after it, but never *s*.

2. How many Ways may the Sound of *x* be express'd?

A. Six, 1. At the End of short Syllables by *cks*; as *Backs, Necks, Sticks, Rocks, Ducks, Bricks, mocks, &c.* 2. At the End of Syllables made long by a double Vowel, it is express'd by *ks*; as *Books, Looks, breaks, speaks, &c.* 3. By *cc* in the Middle of Words, when *e* or *i* follows them; as *accelerate, Accent, accept, Acceptation, Access, accessible, Accession, accessory, or accessary, Accidence, Accident, accidental, Occident, occidental, succeed, Success, Successor, succedaneous, successful, succinct, Succinctness.* 4. By *ct* in Words ending in *action, ection, oction, uction, and unction*; as *Extraction, Perfection, Prediction, Concoction, Destruction, Compunction*: only except *Complexion, Reflexion.* By *cts* at the End of some Words; as *Abstracts, Acts, Contracts, Defects, Effects, Insects, Objects, Projects, Subjects, he affects, corrects, instructs, for affecteth, &c.*

me- xc. 6. and Lastly, with *x* ; as *Ax*, *vex*,
und *ix*, *Ox*, *Box*, *Flux*, *Example*, *Exempt*,
Exile, *exhort*, *exult*, &c.

Q. How many Sounds has *y*?

Syl- A. Three ; before a Vowel it sounds
cks, like *ye*, or rather *ee*, rapidly pronoun-
2. ed ; as in *Yard*, (*eeard*,) *Yoke*, (*eeoke*,)
g by *Yonder*, (*eeonder* ;) after a Vowel or
ks ; Consonant, it sounds sometimes *e* long ;
&c. as in *Ally*, *Body*, *holy*, *Mercy*, *Money* :
rds, and sometimes *i* long ; as in *by*, *Cry*,
cce- *dry*, *Fry*, &c. after *a*, *e*, *o*, it incor-
ion, porates with them, and makes double
ory, Vowels ; for *ay*, *ey*, *oy*, are always found-
cci- ed as *ai*, *ei*, *oi* ; the former must al-
eed, ways be written at the End of Words,
efs- but *y* is seldom found in the Middle
of Words ; except *Egypt*, *Hymn*,
ion, *Rhyme*, *System*, and some others of
per- Greek Origin.

Q. Does *z* ever alter its Sound?

De- A. No ; being always sounded like *ds*,
cept or rather soft *s*, the Sound of *d* being
the very little, if at all, perceivable ; as in
sts, *Zeal*, *Zone*, *Zenith*, *Zodiack*, *browze*,
In- *browze* or *browse* ; the *z* in these last
af- Words sounding like soft *s*, in the fol-
eth, lowing
&c.

lowing Worns, viz. to *house*, to *louse*, to *mouse*.

Q. In what Positions is *z* placed?

A. It may go before or after any of the Vowels, but never immediately before or after any of the Consonants in the same Syllable.



PART II.

Of SYLLABLES.

Q. **W**HAT is a Syllable?

A. A Syllable is a complete Sound utter'd in one Breath, and may consist either of one Vowel or double Vowel, or of one Vowel or double Vowel join'd to one or more Consonants; as *A-bel*, *E-le-ment*, *I-vo-ry*, *U-ni-on*, *Eu-nuch*, *An-guish*.

Q. How many Letters may there be in a Syllable?

A. Eight, as in *Strength*.

Q. How many Syllables may be in a Word?

A. Never more than seven or eight,
(few

(few in *English* have so many) as *Re-con-ci-li-a-ti-on*, *In-com-pre-ben-si-bi-li-ty*.

Q. How do you know how many Syllables are in a Word?

A. As many Vowels or Double Vowels as are distinctly founded in any Word, so many Syllables there are in that Word.

Q. How many Rules are there for spelling or dividing Words?

A. They are many: But the Four following Rules and Exceptions may suffice for most Cases.

Q. What is the First?

A. When a single Consonant comes between two Vowels, it must in spelling be join'd to the latter; as *A-bode*, *o-pen*, *Pa-per*, *na-ked*, *a-part*. Except *x*, which is always join'd to the former; as *Ox-en*, *Ex-ercise*, *Ex-ample*.

Q. What's the Second?

A. When two Consonants of the same Kind come together in the Middle of a Word, they must always be parted; as in *Bor-row*, *can-not*, &c.

Q. What is the third Rule?

A. When

A. When two or more Consonants come together in the Middle of a Word; if they are such as can begin a Word, they go together with the latter Syllable; otherwise they must be parted.

Or they may be divided in such Manner, as may best agree with their most easie and distinct Sounds, in pronouncing the Word; as *re-store*, *be-speak*, *a-skew*, *a-squint*, *Fa-ble*, *de-spise*; in all which Words, the middle Consonants sound with, and are therefore best join'd with, the latter Syllable. But in the following Words, the very same Consonants must be parted, being so pronounced; as *Ma-ster*, *Whis-per*, *Bas-ket*, *Mus-quet*, *pub-lists*, *dis-pose*.

Perhaps this may offend the Critics, but as it answers the End of Spelling, which is only the dividing Words into convenient Parts agreeable to the Number of distinct Sounds, in order to arrive at and shew their true Pronunciation; and seeing no Inconveniency in this Rule, because it fully answers its end; I have therefore set it down, regardless of their Censure.

Q. Are there any Exceptions to these Rules?

A. Yes; all compound and derivative Words, in which the single or primitive Words keep their own Letters.

Q. What is a compound Word?

A. A compound Word is either made up of two distinct Words; as *where-by, with-out, with-in, thank-ful, Coach-man, sap-less, up-hold*: or it is made of one Word, which is called the Primitive, and a Syllable going before it, which is called a Preposition; such are *ad, en, in, un, sub, per, de, dis, pre, trans, re, &c.* whence arise such Words as these, *ad-orn, en-able, in-ure, un-equal, dis-ease, Re-strain, trans-act*, and such like.

Q. What is a Derivative Word?

A. A derivative Word is that which comes from some other Word, and is made by an additional ending; as *ed* in *paint-ed*; *en* in *Gold-en*; *ess* in *Count-ess*; *est* in *readi-est*; *eth* in *speak-eth*; *edst* in *deliver-edst*; *er* in *Hear-er*; *ing* in *Talk-ing*; *ish* in *fool-ish*; *ist* in *Art-ist*; *ous* in *covet-ous*; *ly* in *kind-*

kind-ly; in which and all others of the like Kind, the single and primitive Words must retain their own Letters.

Q. What's the fourth Rule?

A. If two Vowels come together, and are both fully and distinctly founded, they make two Syllables, and must therefore be parted; as in *cre-ate*, *Cre-ator*, *re-enter*, *mu-tu-al*, *Ru-in*, *No-ab*.



PART III.

Of WORDS.

Q. WHAT are Words?

A. Articulate Sounds used to express our Ideas or Notions of Things.

Q. What is the End or Design of Speech?

A. To communicate our Thoughts and Intentions to each other.

Q. What

Q. What Things are properly the Subject of our Speech or Discourse?

A. Whatever is the Object of our Senses, Reflection, or Understanding, may be the Subject of our Discourse; and this may be either a Thing or Substance, or the Manner or Quality of a Thing, or the Action of a Thing, or the Manner or Quality of that Action.

Q. Have we Words adapted to, and expressive of, these Things?

A. Yes, and these are of four Sorts, which are sufficient to express all our Ideas or Notions of Things, and are therefore call'd the four Parts of Speech; as 1. Names which express Things or Substances. 2. Qualities which express the Manners, Properties, or Affections of Things. 3. Affirmations expressing the Actions, Passions, or Being of Things. 4. Particles shewing the Manner or Quality of Actions, Passions, or Being, &c.

S E C T. I.

Of NAMES.

Q. What do you mean by Names?

A. Words that express Things themselves, and always convey some certain Idea or Image to the Mind, and need not the Help of any other Word to make us understand them. Thus when we hear any one say *a Man, a Horse, a Mountain, a River, a City, &c.* we perfectly understand what he means.

Q. What farther distinguishes Names from the other Parts of Speech?

A. As Names express the Things themselves, therefore you cannot put the Word *Thing* after them, without Nonsense: Thus you cannot say *Man Thing, Vertue Thing*, and the like.

They also may have *a, an, or the* before them; as *a Man, a Horse, an Ox, the Woman*.

Q. How many Sorts of Names are there?

A. Three, *common, proper and personal*.

Q. What

Q. What do you mean by common Names?

A. Common Names are such as agree to, or express a whole Kind; as *Man, Woman, Horse, Tree*, are common to all, and every one of that Kind.

Q. What do you mean by proper Names?

A. Proper Names are used to distinguish Particulars of a Kind from each other; as *Cæsar, Pompey, Cicero*, distinguish these from all the rest of Mankind; also *John, William, Anne, Mary*, are proper Names. The same holds of the proper Names of *Cities, Towns, Mountains, Rivers, Countries, &c.*

Q. What do you mean by personal Names?

A. Personal Names are used instead of, and to prevent the too frequent Repetition of, the proper Names of Men, Women, and Things.

Q. What is Number?

A. The Distinction of one from more.

Q. How many Numbers are there?

A. Two;

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A. Two; the singular and the plural.

Q. When do we use the singular Number?

A. When we speak of but one Person or Thing; as a *Man*, a *Boy*, a *Girl*, a *Stool*, a *Table*, &c.

Q. When do we use the plural Number?

A. When we speak of more Things or Persons than one; as *Men*, *Boys*, *Girls*, *Stools*, *Tables*, &c.

Q. How is the plural Number form'd or made?

A. By adding *s* to the singular; as *Tree*, *Trees*; *Hand*, *Hands*; *Boy*, *Boys*.

Q. Is it always thus made?

A. Not always; for when the singular ends in *ch*, *sh*, *ss*, or *x*, then *es* must be added; as *Church*, *Churches*; *Fish*, *Fishes*; *Brush*, *Brushes*; *Witness*, *Witnesses*; *Box*, *Boxes*; *Fox*, *Foxes*; &c.

Q. What do you observe of Words that end in *ce*, *ge*, *fe*, and *ze*?

A. Such Words by adding *s* to make them plural gain a Syllable more than they had in the singular; as *Face*, *Faces*;

ces; Page, Pages; Horse, Horses; Size, Sizes, &c.

Q. How comes this to pass?

A. Because the *s*, that is added to make the plural, would not else be heard in the Sound, unless it made another entire Syllable.

Q. How do Names that end in *f*, or *fe* make their Plurals?

A. By changing *f* or *fe* into *ves*; as *Calf, Calves; Sheaf, Sheaves; Half, Halves; Leaf, Leaves; Loaf, Loaves; Shelf, Shelves; Self, Selves; Knife, Knives; Life, Lives; Wife, Wives; Thief, Thieves; Wolf, Wolves.*

Except *Hoof*, which makes *Hoofs*, *Roof, Roofs*; also *Dwarf, Handkerchief, Mischief, Proof, Relief, Scarf, Wharf, Reproof, Strife*, which have only *s* added to make them Plural. And most Words ending in *ff*, are made Plural by the Addition of *s*; as *scoff, Skiff, Muff, Ruff, Cuff, Snuff, Stuff, Puff*; Except *Staff*, which makes *Staves*.

Q. Do all plural Names end with *s* or *es*?

D

A. No;

A. No; for some end in *n*; as *Men*, *Women*, *Children*, *Brethren*, *Oxen*, *Chicken*: and two in *m*; as *Cherubim* and *Seraphim*, whose Singulars are *Cherub*, *Seraph*. Some end with *ce* or *se*; as *Louse*, *Lice*; *Mouse*, *Mice*; *Penny*, *Pence*; *Goose*, *Geese*: and others with *t* and *th*; as *Foot*, *Feet*; *Tooth*, *Teeth*: all which are irregular.

Q. Have all Names this Distinction of Number?

A. No, for some Names have no singular, and others no plural Number.

Q. Give me some Examples of Names that want the Singular Number.

A. *Annals*, *Alps*, *Ashes*, *Bellows*, *Bowels*, *Breeches*, *Calends*, *Cresses*, *Goods*, (meaning Things possess'd by any one, as the Goods of Fortune) *Entrails*, *Lungs*, *Scissars*, *Shears*, *Snuffers*, *Thanks*, *Tongs*, *Wages*.

Q. What Names have no Plural?

A. All proper Names of *Men*, *Women*, *Cities*, *Mountains*, *Rivers*, *Countries*, &c. The Names of *Virtues*, *Vices*:

ges : The Names of Metals ; as *Gold*,
Silver, *Copper*, &c. The Names of
 most Herbs ; as *Grass*, *Marjoram*, *Par-*
sley, *Sage*, *Mint*, *Sotherwood*, *Moss*,
Fennel, *Rosemary*, *Spinage*, *Savory*,
Helebore, *Hemlock*. Except *Colwarts*,
Leeks, *Artichoaks*, *Cabbages*, *Nettles*,
Poppies, *Lillies*, &c. The Names
 of several Sorts of Corn and Pulse ;
 as *Wheat*, *Rye*, *Barley*, *Darnel*.
 Except *Oats*, *Tares*, *Beans*, *Peas*.
 Liquids ; as *Wine*, *Ale*, *Beer*, *Urine*,
Vinegar, *Milk* : also, *Air*, *Choler*,
Blood, *Spittle*. But some of these when
 they signify several Sorts, are used in
 the plural Number ; as *Wines*, *Oils*,
 &c. Of unctuous Matter ; as *Honey*,
Butter, *Fat*, *Grease*, *Amber*, *Wax*,
Marrow, *Pitch*, *Rosin*, *Tar*, *Glue*,
Lard, *Sulphur*, *Bitumen*, *Brimstone*.
 Of Virtues, *Prudence*, *Justice*, *Chasti-*
ty. Of Vices, *Pride*, *Sloth*, *Envy*, with
 many others.

Q. What is a Personal Name ?

A. A personal Name is a Word that
 may be used instead of any other Name ;
 as instead of my Name I say *I* ; instead

of your Name, I say *thou* or *you*; instead of his Name, I say *he*; instead of her Name, I say *she*; and if I speak of a Thing that has no Distinction of Sex, I say *it*.

Q. How many Persons are there?

A. Three.

Q. What do you mean by three Persons?

A. Three Heads which comprehend or contain all the Branches of our Discourse or Speech; for in Discourse whatever is spoken, is either of our selves, to another, or of a third.

Q. How do you distinguish the Persons?

A. 1. In speaking of my self, I use the Word *I*; and this is call'd the first Person singular. If more than one speak of themselves, they use the Word *We*; and this is call'd the first Person plural.

2. When we speak to another, we use the Word *Thou* or *You*; and this is call'd the second Person singular. If we speak to more than one, we use the Word *Ye* or *You*; and this is the second Person plural.

3. In

3. In speaking of another, if of the male Sex, we say *He*; if of the female Sex, we say *She*; but if we speak of a Thing that has no Sex, we use the Word *It*; which Words, *He*, *She*, *It*, are the third Person singular. If we speak of more Persons or Things than one, we use *They*, and this is call'd the third Person plural.

Q. Why do we use *You*, when we speak only to one Person, since it is really of the plural Number?

A. Custom has made us do so, it being counted ungentile, and rude, to say *thou dost so or so*.

Q. What are *who*, *which*, and *what* call'd?

A. Personal Interrogatives; being commonly used in asking Questions.*

Q. Is there any Difference in the use of *who*, *which*, and *what*?

A. Yes; *who* is used when we speak of Persons; as *who is that Man?* *which*, when we speak of Things; as *which is your Hat?* *What* is used both of

* *Which* is also said to be an Adjective for Quality.

Persons and Things, and relates to the Kind, Quality, or Order; as *what Man is he?* that is, *what sort of Man?* *what Dog is that?* A. *a Spaniel.* *What Book is that?* *what (or which) Place do you chuse?*

Q. Are *who*, and *which*, always Interrogatives, and imply a Question asked?

A. No, they frequently signify only Relation to some Person or Thing; as *Peter is the Man whom I saw.* *They are the Men who built the Church.* *This is the Book which I bought.*

Q. Do *who* or *what* change their Endings?

A. *Who* in the leading State makes *whom* in the following; as *he is the Man to whom I gave it.* *What* is the same in both States.

Q. Wherein do personal Names differ from other Names?

A. By having a leading and following State.

Q. What do you mean by the leading and following State?

A. The

A. The personal Names going before or following the Affirmation; as *I love, we love*; here *I* and *We* being set before the Affirmation *love* is call'd the leading State: *my Father loves me, John loves us*; where *me* and *us* coming after the Affirmation *loves*, is call'd the following State.

Q. Give me the leading and following States of all the personal Names in both Numbers.

A. The leading The follow-
 State. ing State.

1 Perf.	Singular	<i>I</i>	<i>Me</i>
	Plural	<i>We</i>	<i>Us</i>

2 Perf.	Singular	{ <i>Thou</i> or <i>You</i>	<i>Thee</i> <i>You</i>
	Plural	<i>Ye</i>	<i>You</i>

3 Perf.	Singular	{ <i>He</i> <i>She</i>	<i>Him</i> <i>Her</i>
	Plural	<i>They</i>	<i>They</i>

The Interrogatives of Persons	{	<i>Who</i>	<i>Whom</i>
----------------------------------	---	------------	-------------

D 4	<i>What</i>
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What and *it* never vary their Ending, being in both States *what* and *it*.

Q. What is Gender?

A. The Distinction of Sex.

Q. How many Sexes are there?

A. Two, the Male and the Female.

Q. How are they distinguish'd?

A. In *Latin*, *Greek*, and some other Languages, the Gender or Sex is distinguished, by changing the ending of the Quality or Adjective; but in our Language the ending of the Quality is never chang'd.

Q. How then are the Sexes distinguish'd in *English*?

A. By the five following Ways.

1. In general, by the third Person singular of personal Names, *viz.* *he*, *she*, and *it*. *As has been already observ'd of personal Names.*

2. By two different Words; as *Boy* for the *Male*, *Girl* for the *Female*, &c.

3. By putting a Quality to the Name when there are not two different Words to denote the Difference of Sex; as a *Male-Child*, a *Female-Child*; a *He-Goat*,

Goat, for the *Male*; a *She-Goat* for the *Female*.

4. By adding another Name; as a *Man Servant*, a *Maid Servant*; a *Cock Sparrow* to denote the *Male*, a *Hen Sparrow* the *Female*.

5. In some few Words the *Female* is distinguish'd from the *Male* by the ending in *ess*; as *Abbot*, *Abbess*; *Baron*, *Baroness*; *Count*, *Countess*; &c. and two in *ix*; as *Administratrix*, *Executrix*.

S E C T. II.

Of QUALITIES.

2. **W**HAT are Qualities?

A. Words expressing the Manners, Properties, and Affections of Things or Substances; as *wise*, *foolish*, *good*, *bad*, *white*, *black*, *round*, *square*, &c. all which convey no Idea or Image to the Mind, but must have a Name join'd to them, to make them understood; as *a wise Man*, *a foolish Boy*.

Boy, a good Woman, a white Horse, a black Dog, a round Table.

Q. How do you know Qualities from the other Parts of Speech?

A. By their taking the Word *Thing* after them; as *a good Thing, a white Thing, a black Thing, &c.*

Q. Have Qualities any Difference of Number?

A. No; for we never say *goods, bads, blacks, whites.*

Q. Are not Names sometimes chang'd into Qualities?

A. Yes, there are three Sorts of Qualities deriv'd from Names.

Q. How are they made?

A. By adding *s*. or *es* to the Name if the Pronunciation requires it; as *Mans Nature*, for *the Nature of Man*; *Mens Nature*, for *the Nature of Men*; *Miltons Poems*, for *the Poems of Milton*; *the Churches Peace*, for *the Peace of the Church*.

These are call'd, by Dr. Wallis, Adjectives Possessive, and by a late Author Possessive Qualities, i.e. Adjectives; but
Ira-

I rather think them the English Genitive Case, and the only Case we have in our Tongue.

If the Name be of the plural Number and end in *s*, as it generally does, the *s* that forms the Number, serves for the *s* possessive also; as *the Warriours Arms*, for *the Arms of the Warriours*; *the Commons House*, for *the House of Commons*; instead of *the Warriours's Arms*, *the Commons's House*.

But when the singular Name ends in *s*, both the *s's* are for the most Part express'd, as *Charles's Horse*, *St. James's Park*.

Q. Are Names ever used as Qualities?

A. When two Names are compounded and join'd together with this Mark (-) call'd a Hyphen, the first takes to it self the Nature of a Quality; as *an English-Man*, *a French-Man*, *a Sea-Fish*, i. e. *a Fish of the Sea*; *A Turkey-Voyage*, i. e. *a Voyage to Turkey*; *A Gold-Ring*, or *a Ring made of Gold*.

Q. What Qualities are deriv'd from personal Names?

D 6

A. These

A. These personal Possessives *my, mine; thy, thine; his, our, ours; your, yours; her, hers; their, theirs;*

Q. Is there any Difference in the Use of *my* and *mine, thy* and *thine, &c?*

A. Yes; *my, thy, her, our, your, their,* must have a Name after them; as *this is my Horse, this is my Hat:* But *mine, thine, hers, ours, yours, theirs,* are used when the Name is left out, but understood; as *whose Book is this? mine, i. e. my Book; this Horse is mine, that is, this Horse is my Horse; this Hat is thine, that is, this Hat is thy Hat:* But these two *mine* and *thine,* are sometimes used when a Name follows that begins with a Vowel; as *my Arm, or mine Arm; my Aunt, or mine Aunt; thy Oath, or thine Oath:* *his* is used alike, with or without the Name; as *this is his House, or this House is his; whose Book is this? his.*

Q. When do we use the Word *own*?

A. When we would express our selves more emphatically; as *This is my own House, your own Land, Alexander's own Sword.*

Q. Which

Q. Which of the personal Possessives take *own* after them?

A. *My, thy, his, her, our, your, their*, may have *own* after them; but we never say, *hers own, ours; own, &c.* yet we say, *mine own, and thine own.*

Q. What Parts of Speech are *this, that, same, which*?

A. Qualities.

Q. What are *this* and *that* usually called?

A. *This* and *that* are call'd Demonstratives, because they show what particular Person or Thing you mean; as *this* or *that* Man; *this* or *that* Book: *this* makes *these*, and *that* makes *those*, in the plural Number: *this* and *these* relate to Things near at hand, as *that* and *those* refer to Things farther off.

Q. Is not *that* sometimes used instead of *who, whom, or which*?

A. Yes; as *I saw a Man that [who] had been on the same Side, that [which] I had been on. He is the Man, that [whom] we saw.*

Q. What is the Use of *which*?

A. Which

A. Which is an Interrogative, and is used in asking Questions of Things, as *who* and *whom* does of Persons; as *which is the House?* And it is also call'd a Relative, when it has Relation to some Name or Substance, express'd or understood; as *which Thing will never do; here is the Ring, which [Ring] you lost.* *Which* is the same in both Numbers.

Q. Are there no other Sorts of Qualities?

A. There is another Sort of Qualities which signify Being; as I being a Man have put away childish Things; I have been a Child. Doing; as a dancing Dog, a scolding Woman, a loving Father. Suffering; as a ruin'd Man, a shav'd Head,

Q. Are not these by Grammarians call'd Participles?

A. Yes.

Q. Are they not a different and distinct Part of Speech from Adjectives, or Qualities?

A. No, not all of them; for learned, loving, scolding, writing, when join'd with

with Names; as *a learned Man, a loving Father, a scolding Woman, a writing Desk*, are as evidently Qualities, or Properties of those Substances, as *wise, good, fair*, wou'd be, if join'd to the same Names.

Q. Are all those Words which are called Participles, really meer Qualities?

A. Words signifying the Time of acting or suffering, &c. as *I am writing a Book, he is mending a Pen, we have burned the Coals, ye have praised the Horse*, and such like, can't with any Propriety be called Qualities agreeable to the usual Definition of that Term.

Q. When are the Participles meer Qualities?

A. 1. When they have no Respect to Time; as *a learned Book, a carved Pillar*.

2. When they are joined to Names; as *an understanding Man, a writing Desk, a carved Head*.

3. If

3. If they may be compared, as *loving, more loving, most loving; learned, more learned, most learned.*

4. If they are compounded with a Preposition, that the Verb, or Affirmation they come from, cannot be compounded with; as *unbecoming, unheard, unseen*: for we do not say, *to unbecome, to unheard, &c.*

Q. What Part of Speech are *a* and *the*?

A. Qualities, being joined to Names as other Qualities are, but they are usually called Articles.

Q. What is the Use of Articles?

A. To determine and fix the Signification or Sense of Names, and apply them to a particular Thing.

Q. What is the Difference between *a* and *the*?

A. *A* is called the indefinite Article, because it leaves the Sense of the Word to which it is prefix'd undetermined to what particular you mean; as *see what it is for a Man to have to do with ungrateful People; a Man*, that is, *any Man.*

The

The is called a demonstrative or definite Article, because it points out and determines the Sense of the Word it is put before, to some particular; as *the People of England are happy*, that is, *that particular People*.

Q. Do we set the Articles before proper Names?

A. Proper Names do of themselves individually and particularly distinguish the Things or Persons of which one speaks, and therefore need not any more particular Distinction; and for this Reason, the Word *God* signifying the *Sovereign Being* has no Article before it. So likewise the Names of *Countries, Cities, Provinces, Rivers, Mountains, &c.* have no Article before them, nor are they used when the Name expresses the Thing in general; as we say, *Man being mortal soon fades away and dies*, not *the* or *a Man*: Nor are they set before the particular Names of Virtues; as *Justice, Sobriety, Temperance*; or Vices; as *Drunkenness, &c.* Of Metals; as *Gold, Silver, &c.* Of Herbs; as *Thyme, Marjoram, &c.*

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Q. Do

2. Do we never set the Articles before proper Names?

A. Yes sometimes; but then it is when some Word is understood; as *the Thames*, where *River* is understood; *the St. Alban*, that is, *the Ship St. Alban*: or by Way of Distinction or Eminence; as *He is a Churchil*, that is, *one whose Name is Churchil*; *the Talbots*, that is, *the Family of the Talbots*; *the Alexanders*, *the Cæsars*, *the Marlboroughs*, any brave and valiant Men being call'd by those Names. We also say, *the God of Abraham*, by Way of Distinction, from *the false Gods of the Heathen*.

2. Are the Articles ever set before Qualities?

A. Yes, but 'tis by Virtue of some Name, express'd or understood; as *Alexander the great*, that is, *the great King*, or *the great Alexander*; *George the Second*, that is, *the second King of England, of that Name*; *he is the happiest of all Men*, that is, *the happiest Man*. We also say *the Goods*, *the Whites*, *the Blacks*. But these are set for

for Names, (or Substantively) Things and Colours being understood; and signify *the good Things, the white Colours, the black Colours.*

Q. In what other Respect do Qualities differ from Names?

A. By admitting Degrees of Comparison, which Names or Substantives do not, being only to be compared by their Qualities.

Q. What do you mean by Comparison?

A. Comparison of Qualities serves to distinguish the different Degrees of Qualities of the like Kind, and whereby we affirm of Things that one is of such a Quality, another more such, and a third most such; as when we say one Thing is *hard*, another *harder* or *more hard*, and a third *hardest* or *most hard*.

Q. How many Degrees of Comparison are there?

A. Two; the Comparative, and the Superlative.

I am very sensible that our common Grammars make three Degrees of Comparison, call'd the positive, the comparative

rative and the superlative ; but as the positive Degree or Quality itself only asserts a Thing to be of such a Quality, (as hard Iron, soft Wool, &c.) without Regard to any different Degrees of the like Quality in any other Thing, it is therefore strictly speaking, no Degree of Comparison, it being absurd to call that a Degree of Comparison where there is no Comparison made.

Q. May not Qualities be compar'd without altering either their Ending or Signification.

A. Yes, but not without the Help of some other Word, for there may be a Comparison made between Equals, by the Word as. For instance, as hard as Iron, as soft as Wool, as eloquent as Cicero.

Though in these Instances there is a Comparison made, yet it cannot properly be call'd a Degree, there being no Increase or Diminution of the Quality, one of which is absolutely necessary to form a Degree, and therefore, strictly speaking, there can be but two Degrees of Comparison.

Q. How

Q. How is the first or comparative Degree form'd or made?

A. By putting *er* to the Quality; as *hard, harder; fair, fairer*: but if the Quality ends in *e*, you need add only *r* to make the comparative; as *wise, wiser*.

The comparative Degree is also form'd by adding *more* to the Quality; as *hard, more hard, i. e. harder; fair, more fair, i. e. fairer*.

Q. How is the second or superlative Degree form'd or made?

A. By adding *st* or *est* to the Quality; as *wise, wisest; fair, fairest*.

The superlative is also form'd by adding *most* to the Quality; as *hard, most hard; learned, most learned*.

Q. Tell me what Degrees of Comparison the following Words are of; *hard, harder, hardest, more hard, most hard: fair, fairer, fairest, more fair, most fair*.

A. *Hard*, or *fair*, is no Degree of Comparison, but the Quality itself.

Q. How do you know that?

A. Be-

A. Because they denote the Thing or Person to be simply so, or of such a Quality ; (as *Iron is hard*, *Lucy is fair*) without comparing them with any different Degrees of the like Qualities in any other Person or Thing.

Q. Of what Degree of Comparison are the Words *fairer*, *more fair* ; *harder*, *more hard*.

A. They are of the first or comparative Degree.

Q. How do you know that ?

A. Because, when I make a Comparison between *Iron* and *Steel*, I find *Iron is hard*, but *Steel is harder* ; also, when I make a Comparison between *Lucy* and *Anne*, I find *Lucy is fair*, but *Anne is fairer*, or exceeds *Lucy* in Beauty.

Q. Of what Degree of Comparison are the Words *fairest*, *most fair* ; *hardest*, *most hard* ?

A. Of the second or superlative Degree.

Q. How do you know that ?

A. Because, if I make a Comparison between *Mary*, *Anne*, and *Elizabeth*,

Elizabeth, I perceive that *Mary* is *fair*, but *Anne* is *fairer*, or *more fair*, and that *Elizabeth* is *fairest*, or *most fair* of either *Mary* or *Anne*; that is, *Elizabeth* exceeds them both in the highest Degree of Beauty.

Q. Are all Qualities compared by adding *er*, or *more*, to make the comparative, and *est* or *most*, to make the superlative?

A. No; for the Comparison of some Qualities is irregular, and not according to these Rules; as *good*, *better*, *best*; *bad* or *ill*, *worse*, *worst*; *little*, *less*, *lesser*, *least*; *much* or *many*, *more*, *most*.

Q. How shall I know what Qualities may be compared?

A. Only such Qualities as may be increased or diminished; and consequently, in good Sense, admit the Words *more* and *most*, or *less* and *least* before them: But such Words, whose Signification cannot be increased, cannot form Comparison; as, *all*, *some*, *any*; for we can't say a Thing is *more all*, or *most all*, &c.

Q. Do

Q. Do not Names, *i. e.* Substantives, form Comparison?

A. No, for tho' a Thing may have the Words *more* or *less* applied to it, as it is of *larger* or *less* Extent than another Thing, yet it cannot be said to be *more* or *less* a Substance than another Thing. For Example, *a Man cannot be more or less a Man than another Man, let the Difference of their Bulk or Stature be what it will.*

S E C T. III.

Of AFFIRMATIONS.

Q. **W**HAT is an Affirmation?

A. An Affirmation, (or Verb, as 'tis commonly call'd) is a Part of Speech that betokeneth *Being, Doing, or Suffering*, *i. e.* how, or in what Manner one Person or Thing is acted upon, or affected by another.

Or it is a Word used when we affirm one Thing of another; as *Man is a rational Creature*, together with
the

the several Circumstances of *Person*,
Number and *Time*.

Q. How do the Affirmations signify
Being?

A. The Affirmations do not only express the simple Existence of Things; as *Peter is*, or *Peter lives*, i.e. *exists*, or *is living*; but also the Posture, Situation, or Circumstance of *Being*, and how, and in what Manner they are affected; as *Peter stands*, *sits*, *lies*, *is hot*, *cold*, *angry*, or *pleased*.

Q. What Sort of Actions are denoted by the Affirmations?

A. All Manner of Actions or Passions, either of Mind or Body; as, *to think*, *to love*, *to fight*, *to run*, *to write*, *to play*, *to dance*, &c.

Q. What kind of Suffering is expressed by Affirmations?

A. All Impressions receiv'd by one Person or Thing from another; as *Charles beats John*, or *John is beaten* by *Charles*: in either of these Phrases, *Charles* is the Agent or Actor, who beats; and *John* is the Patient, and suffers, or is beaten. So *Samuel loves*

E

Mary,

Mary, or *Mary is loved of Samuel*: here *Samuel* is Agent, and exerts the Passion of Love, and *Mary* is the Object on whom that Passion of Love is exercised.

Q. What do you mean by the Time of the Affirmation?

A. The Time of the Affirmation relates to a Thing *adoing, done, or not done.*

Q. How many Times are there?

A. Three.

1. The present Time that now is.
2. The past Time.
3. The future Time, or Time to come.

Q. Are there no more than these three Times?

A. Strictly speaking, there are no more: But if we consider an Action, as *finish'd, or not finish'd*, we may reckon six Times; for then there will be two present Times, two past Times, and two future Times.

Q. How do you make that appear?

A. There is,

1. The

1. The present Time of the Action not finish'd; as, *I do sup, i. e. I am at Supper, but have not yet done it.*

2. The present Time of the Action finish'd; as, *I have supped, and have now done it.*

3. The past Time of the Action not finish'd; as, *I was at Supper then, but had not then done it.*

4. The past Time of the Action finished; as, *I had supped, and it was then done.*

5. The future Time of the Action not finish'd; as, *I shall sup, or shall be at Supper, but I shall not have then done it.*

6. The future Time of the Action finish'd; as, *I shall have supped, and shall have done it.*

In Latin, and many other Languages, the Time of the Verb, or Affirmation, is expressed by changing its Ending, which is also done for the Persons and Numbers: These, together with the Variations of the four Moods, produce near two hundred different Endings of the

Verbs in both Voices, which are Things our Language is not troubled with.

Q. How many Times are there in *English* expressed by the Affirmation itself?

A. Two, the *present Time*, and the *past Time*.

Q. How do you know them?

A. The *present Time* is the Affirmation it self; as, *burn, love*: the *past Time* ends in *ed*; as *loved, burned*.

Q. But if we have only these two *Times*, how do we express the other *Times* of the Affirmations?

A. By putting other Affirmations before them; as *have, shall, will, &c.* as shall be shew'd hereafter.

Q. How do we express the Persons of the Affirmations?

A. By the personal Names, *I, Thou, He, She, It; We, Ye or You, and They*.

Q. Do the Persons make any Alteration in the Affirmation?

A. Yes, the second Person singular ends in *est*; as *Thou lovest, or You love*.

and

and the third Person in *eth*, or *s*; as *he loveth*, or *loves*; in the present Time: and the second Person singular; in the passing or past Time; as *Thou lovedst* or *did'st love*, or *You loved*: But in all the other Persons it is the same; as *I love*, *We*, *Ye*, and *They love*; and in the third Person, by any other Name; as *the Soldier fights*, *Boys play*.

Q. Has the *English* Tongue any Moods?

A. No.

Q. The *English* Tongue having but two Times expressed by the Affirmation itself, and no Moods, how do we express the other Times and Manners of the Affirmations?

A. By the nine following Words, call'd helping Affirmations, viz. *do*, *will*, *shall*, *may*, *can*, *must*, *ought*, *have*, *am*, or *be*; which being placed before other Affirmations, signify *Time*, *Power*, *Will*, *Liberty*, *Necessity*, *Duty*, &c.

Q. To what Purpose do we set the Word *do* before another Affirmation?

A. To express the present Time with greater Force and Distinction; as *I do love, I do not love.*

Q. How is it formed?

A. *I do, Thou dost or You do, He doth or does, singular; We do, Ye do or You do, They do, plural; in the present Time.*

And *I did, Thou didst or You did, He did, singular; We, Ye or You did, They did, plural; in the past Time.*

Q. May *do* have any of the other Affirmations before it?

A. Yes, when it signifies *Action* absolutely; as *I do such a Thing:* it admits the other Affirmations before it, to signify the Time and Manner of doing.

Q. When a helping Affirmation comes before another Affirmation, do either of them change their Ending?

A. The helping Affirmation changes its ending, but the other does not; as, *I do burn, Thou dost burn or You do burn, He doth burn; I did, Thou didst or You did, burn, &c.*

Q. What

Q. What Time is denoted by *will* and *shall*?

A. *Will* and *shall* denote the future Time, or Time to come.

Q. How are they formed?

A. *I will*, *Thou wilt* or *You will*, *He will*, singular; *We will*, *Ye* or *You will*, *They will*, plural.

I shall, *Thou shalt* or *You shall*, *He shall*, singular; *We shall*, *Ye* or *You shall*, *They shall*, plural.

Q. What difference is there between *will* and *shall*?

A. *Will* in the first Person promises or threatens; as *I will*, *We will*; but in the second and third Persons, it barely foretels; as, *Thou wilt* or *You will*, *He will*, *Ye* or *You will*, *They will*.

Shall in the first Persons, as *I shall*, *We shall*, simply expresses or foretels the future Action or Event, but in the second and third Persons; as *Thou shalt* or *You shall*, *He shall*, *Ye* or *You shall*, *They shall*, it promises, commands, or threatens.

Thus when I say, *I shall go*, or *I will go*, I declare my Willingness or Resolution to go; but if I say, *You shall go*, there is a plain Command or Injunction.

Q. What Time is denoted by *wou'd* and *shou'd*?

A. They both denote the Time that was or had been to come, only with this Difference, that *wou'd* implies the Will or Intention of the Doer; but *shou'd* the bare Futurity, or that the Thing will be; as *I wou'd burn rather than turn*, that is, *I am willing to burn*. *I shou'd burn if the Fire were about me*. *Shou'd* oftentimes signifies *ought*; as *I have been oblig'd to you*, and *shou'd* (i. e. *ought to*) *return the Obligation*.

Q. How are they form'd?

A. *I wou'd*, *Thou wou'd'st* or *You wou'd*, *He wou'd*, *We wou'd*, *Ye* or *You wou'd*, *They wou'd*.

I shou'd, *Thou shou'd'st* or *You shou'd*, *He shou'd*, *We shou'd*, *Ye* or *You shou'd*, *They shou'd*.

Q. What's

Q. What's the Difference between *shall* and *will*, and *wou'd* and *shou'd*?

A. *Shall* and *will* denote the Time to come absolutely, *shou'd* and *wou'd* do it conditionally.

Q. What is imply'd by *may* and *can*?

A. *May*, and its past Time *might*, denote the Right, Possibility and Liberty of doing a Thing; as, *I may love*, that is, *it is possible*, or *lawful for me to love*: *can*, and its past Time *cou'd*, denote the Power of the Agent or Doer; as, *I can sing*, that is, *I am able to sing*.

Q. How are they formed?

A. *I may*, *Thou mayst* or *You may*, *He may*, singular; *We may*, *Ye* or *You may*, *They may*, plural.

I might, *Thou mightst* or *You might*, *He might*, singular; *We might*, *Ye* or *You might*, *They might*, plural.

I can, *Thou canst* or *You can*, *He can*, singular; *We can*, *Ye* or *You can*, *They can*, plural.

I cou'd, Thou cou'dst or You cou'd, He cou'd, singular; We cou'd, Ye or You cou'd, They cou'd, plural.

Q. What Time has *may* and *can* relation to?

A. The Time present, and to come.

Q. What Time has *might* and *cou'd* relation to?

A. The Time past and to come.

Q. What is denoted by *must* and *ought*?

A. *Must* implies Necessity; as *I must go*: *ought* signifies Duty; as *I ought to read*.

Q. What Time is *must* and *ought* spoken of?

A. The present, except they are follow'd by *have*, for then they relate to the Time past; as, *I ought to have done it*; *I must or shou'd have died*.

Q. What Time is denoted by *have* and *had*?

A. *Have* denotes the Time of the Action to be just past when we spoke; as *I have dined*: *had* denotes the Action to have been finish'd some Time before we were speaking of the Matter;

as,

as, *I had dined when Peter came to my House.*

Have and *had* denote the like Times, when join'd with Qualities that signify Suffering; as, *I have been beaten, I had been abused.*

Q. How are they formed?

A. *I have, Thou hast or You have, He hath or has*, singular; *We have, Ye or You have, They have*, plural; in the present Time: *I had, Thou badst or You had, He bad*, singular; *We bad, Ye bad or You bad, They bad*, plural.

Q. What does *have* denote when it comes before a Name?

A. It signifies Possession and the present Time; as, *I have a Horse, I have a Commission*; and admits the other helping Affirmations before it to express its Times, Manners, &c.

As for Example; *shall* or *will have* denote the Time which will be past before another Thing which is to come happens, or is; as, *When I shall have read a Page, I will shut the Book.*

Q. What does *am* or *be* signify?

A. Either of them, (for they are the same,) by it self signifies *Being*; but joined to, or set before a *Quality*, signifies *Suffering*, and supplies us with Affirmations of *Suffering*, (or Verbs passive,) which we otherwise want.

Q. Give me some Examples?

A. *I am burned; if I be beaten; Thou art loved; He is burned.*

Q. Is *am* or *be* ever set before Affirmations, that signify *Action* or *Doing*?

A. Yes; as, *I am writing, for I write; I was writing, I have been writing; I had been writing; tho' I be whipp'd, I have not deserv'd it.*

Q. How are they formed?

A. *I am, Thou art* or *You are, He is*, singular; *We are, Ye are* or *You are, They are*, plural; or, *I be, Thou be'st, He be*, singular; *We be, Ye* or *You be, They be*, plural; in the present Time.

I was, Thou wast or *You were, He was*, singular; *We were, Ye were* or *You were, They were*, plural: Or, *I were, Thou wert, He were*, singular;
We

We were, Ye were, They were, plural ;
in the past Time.

Q. When is the second Formation or Ending of the present Time of this Affirmation, that is, *be, be'st, &c.* and the second Formation of the past Time, that is, *were, wert, were, &c.* to be used?

A. After *if, that, altho', whether; as, if I be then alive. I do not know whether it were be or no. Be* is also used after *let; as, let him be, &c.*

Q. Do the Affirmations always take *d* or *ed* to form the past Time?

A. No, but are often irregular.

Q. What is the first Irregularity?

A. The first Irregularity, and that which is the most general, took its Rise from our Quickness of Pronunciation, by changing the Consonant *d* into *t* (the Vowel *e* in the regular Ending *ed* being cut off) that the Pronunciation might be made more easy and free; and seems rather a Contraction than an Irregularity.

Q. Which Letters most naturally take *t* after them?

A. *C, ch,*

A. *C, cb, sh, f, k, p, x* and *s*, and *th*, pronounced hard, and sometimes *l, m, n, r*, when a short Vowel goes before them more easily admit a *t* than a *d* after them; as *plac't, snatcht, fisht, wak't, stufft, clapt, mixt, past, dwell't, smelt*, instead of *plac'd or placed, snatch'd or snatched, fish'd or fished, wak'd or waked, mix'd or mixed, pass'd or passed, dwell'd or dwelled, smell'd or smelled*.

Q. What Letters require a *d* after them to form the Time past?

A. *B, g, v, w, z, s*, and *th*, when sounded soft, and when a long Vowel goes before *l, m, n, r*, more easily unite with *d* than *t*; as *liv'd, smil'd, raz'd, believ'd, &c.* from *live, smile, raze, believe*.

Except when the long Vowel is shortned before *l, m, n, r*, or when *b* and *v* are changed into *p* or *f*, and the softer Sound of *s* and *th* passes into their harder Sound; as *felt* from *feel*, *dealt* from *deal*, *dreamt* from *dream*, *meant* from *mean*, *left* from *leave*, *bereft* from *bereave*.

Q. What

Q. What is the second Irregularity?

A. The second Irregularity is when the present Time of the Affirmation ends in *d* or *t*, for then the past Time is the same with the present; as *read* in the present, is *read* in the past: So *cast* in the present, is *cast* in the past. But it is very probable these are Contractions of *ed*, and were originally *readed*, *casted*, in the past Time, and would be well distinguish'd by *dd* and *tt*, as *read'd*, *cast't*.

Q. What other irregular Words have we?

A. There are many more; an Alphabetical List of the Principal of them follows.

PRESENT TIME. PAST TIME.

<i>Awake</i>	<i>Awoke</i>
<i>Abide</i>	<i>Abode</i>
<i>Be</i>	<i>Been</i>
<i>Bend</i>	<i>Bent</i>
<i>Unbend</i>	<i>Unbent</i>
<i>Bear</i>	<i>Bore, Born</i>
<i>Begin</i>	<i>Began, Begun</i>
	<i>Bereave</i>

PRESENT TIME.	PAST TIME.
Bereave	Bereavt
Beseech	Besought
Beat	Beat, Beaten
Bind	Bound
Bite	Bit, Bitten
Bleed	Bled
Blow	Blew, Blown
Break	Broke, Broken
Breed	Bred
Bring	Brought
Buy	Bought
Catch	Caught
Chide	Chid, Chidden
Chafe or Chuse	Chafe, Chosen
Cleave	{ Clave
	{ Cleft
	{ Clove, Cloven
Come	Came, Come
Creep	Crept
Crow	Crew, Crow'd
Dare	Durst or Dared
Die	Died, Dead
Do	Did, Done
Draw	Drew, Drawn
Dream	Dreamt
Drink	Drank, Drunk
	Drive

Of AFFIRMATIONS.

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PRESENT TIME. PAST TIME.

Drive Drove, Driven

Dwell Dwelt

Eat Eat or Ate

Fall Fell, Fallen

Feed Fed

Feel Felt

Fight Fought

Find Found

Flee Fled

Fling Flung

Fly { Flew and Fled

{ Flown

Forsake Forsook, Forsaken

Freight Fraught

Freeze Froze, Frozen

Geld Gelt and Gelded

Get Got

Give Gave, Given

Guild Gilt and Guilded

Gird Girt and Girded

Grind Ground

Go Went, Gone

Grow Grew, Grown

Hang Hung, Hang'd

Have Had

Behave Behaved

Hear

PRESENT TIME. PAST TIME.

Hear	Heard,
Help	Helped or Helpt
Hew	Hewed, Hew'n
Hide	Hid, Hidden
Hold	Held, Holden
Keep	Kept
Know	Knew, Known
Lay	Laid
Lead	Led
Leave	Left
Leap	Leapt
Lend	Lent
Lie	Lay, Lay'n
Loſe	Loſt
Loose	Loosed and Loos'd
Make	Made
Mean	Meant
Mow	Mowed, Mown
Meet	Met
Rend	Rent
Ride	Rid or Rode
Ring	Rang, Rung
Riſe	Rose, Riſen
Run	Ran, Run
Say	Said
See	Saw, Seen

Seek

PRESENT TIME. PAST TIME.

Seek	Sought
Seeth	Sod, Sodden
Sell	Sold
Send	Sent
Shake	Shook, Shaken
Shear	Shore, Shorn
Shew or Show	Shewed, Shewn
Shine	Sbin'd and Shone
Shoot	Shot, Shotten
Shrink	Sbrank, Shrunken
Sing	Sang, Sung
Sink	Sank or Sunk
Sit	Sat
Slay	Slew, Slain
Slide	Slid, Slidden
Sleep	Slept
Sling	Slung
Smell	Smelt
Smite	Smote, Smitten
Speak	Spoke, Spoken
Spell	Spell'd or Spelt
Spill	Spill'd or Spilt
Spend	Spent
Spin	Spun
Spring	Sprang or Sprung
Stand	Stood

Stick

PRESENT TIME. PAST TIME.

Stick Stuck

Sting Stung

Steal Stole, Stolen

Stink Stunk

Strike Struck, Stricken

Spit Spat

Strive Strove, Striven

Swear Swore, Sworn

Sweep Swept

Swell Swell'd, Swollen

Swing Swung

Swim Swum or Swam

Take Took, Taken

Tear Tore, Torn

Teach Taught

Tell Told

Think Thought

Thrive Throve, Thriven

Throw Threw, Thrown

Tread Trod, Trodden

Weep Wept

Wind Wound

Win Won

Wear Wore, Worn

Weave Wove, Woven

Write

PRESENT TIME. PAST TIME.

Write { *Writ* and *Wrote*
 { *Written*
Work { *Wrought* and
 { *Worked*
Wring { *Wrung*

Q. How are these irregular Affirmations form'd?

A. Thus:

In the present Time of the Action

not finished.

Singular, *I fly*, (or *am flying*;) *Thou fliest* (or *You fly*;) *He flieth* or *flies*.

Plural, *We, Ye, and They fly*.

In the present Time of the Action

just finished.

Sing. *I have flown*, *Thou hast* (or *You have*) *flown*, *he hath* (or *has*) *flown*.

Plural. *We, Ye, and They have flown*.

In the past Time of the Action

not finished.

Sing. *I flew*, *fled* or *did fly* (i. e. *was flying*) *Thou fledst* or *didst fly*, or *You flew*, *fled* or *did fly*; *He flew*, *fled* or *did fly*.

Plural.

Plural. *We, Ye, and They flew, fled or did fly.*

In the past Time of the Action some Time since finished.

Singular. *I had flown, Thou hadst, (or You had) flown, He had flown.*

Plural. *We, Ye and They had flown.*
In the Time to come of the Action not finished.

Singular. *I shall or will fly (i. e. be flying) Thou shalt or wilt (or You shall or will) fly, He shall or will fly.*

Plural. *We, Ye and They, shall or will fly.*

In the Time to come of the Action finished.

Singular. *I shall have flown or fled, Thou wilt (or You will) have flown or fled, He will have flown or fled.*

Plural. *We shall have flown or fled, Ye and They will have flown or fled.*

SECT IV.

Of PARTICLES.

Q. WHAT are Particles?

A. Particles are little Words that express or denote some Circumstance, Manner or Quality of an Action, and join Sentences together.

Q. How many Sorts of Particles are there?

A. Three; commonly call'd Adverbs, Prepositions, and Conjunctions

Q. What is the Use of the first Sort of Particles call'd Adverbs?

A. They are used to denote some Circumstance, Manner, or Quality of the Words to which they are join'd; as, how, when, where, or whether or no, one is, does or suffers, when join'd to an Affirmation; as *I love you dearly, He reads well, She dances awkwardly, He sings now, The Play is acted here, It is a Doubt whether he sings or not:*

It

It is join'd to a Quality; as, *He is very happy, He is always fortunate, a Woman truly loving is often disappointed; a Wife seldom scolding is very rare, &c.*

'Tis sometimes joined to another Particle; as, *I live very comfortably, He lives very happily.*

Q. How many Classes or Heads are this Sort of Particles divided into?

A. They are distinguish'd according to their Significations into Particles of Time, of Place, of Order, of Number, of Quantity, of Quality, of Affirmation, of Negation, of Doubting, of Comparison, and of Passions of the Soul.

Q. What are Particles of Time?

A. Such as relate to the Time present, past, or to come, or to an undetermin'd Time.

To the Time present; as, *now, to Day.*

The Time past; as, *already, before, yesterday, heretofore, long since.*

The Time to come; as, *to-morrow, not yet, hereafter, henceforth, or henceforward, by and by.*

An

An undetermin'd Time; are, *often, oftentimes, seldom, daily, yearly, always, when, then, ever, never.*

Q. What do you mean by Particles of Place?

A. Particles of Place relate to all Sorts of Place indifferently, and serve only to mark the Difference of the Distances and Situation, in Regard either to the Person that speaks, or the Things that are spoken of; as, *where, here, there, elsewhere, everywhere, nowhere, somewhere, above, below, within, without, whither, hither, thither, upward, downward, whence, hence, thence.*

The Notion of Order or Rank is inseparable from that of Place, under which they are naturally comprised, and a great many of them refer both to Order and Place; as, *above, below, behind, &c.* But these rather belong to the second Sort of Particles call'd Prepositions; those that relate to Order are, *secondly, thirdly, fourthly, afterwards.*

Q. Which are Particles of Number?

F

A. Particles

A. Particles of Number are, *once, twice, thrice*: But afterwards we express the Number by two Words; *four Times, five Times, &c.* Also *rarely, seldom, frequently, often*, signify an indefinite Number.

Q. What do you mean by Particles of Quantity?

A. Particles of Quantity serve to denote the Price or Value of Things, as well as any Quantity of them; as *how much*, i. e. *how great*, when it signifieth Quantity: but *how many*, when it signifies Number; as, *enough*, i. e. what is sufficient, &c.

Q. Which are Particles of Quality?

A. Such as are derived of Qualities, and denote the same Quality as the Words they are derived from do; as, *That was nobly done*, or *That was a noble Deed*; *God's Mercy is infinite*, or *God is infinitely merciful*: So from *just, wise, prudent, brave, right, constant, &c.* come the Particles *justly, wisely, prudently, bravely, rightly, constantly, &c.*

Q. Which

Q. Which are Particles of Affirming?

A. Particles affirming absolutely; are, *verily, truly, undoubtedly*: Particles of Consent are, *yea, yes*.

Q. Which are Particles of Negation or Denying?

A. *No, not, nay, in no wise*. *No* and *nay*, are used absolutely, that is, without being join'd to any other Word; as, *will you do it?* A. *No*. *Not* is used when joined to some other Word; as, *I do not love it, I do not read, he is not well*.

Q. Which are Particles of Doubting?

A. Particles of Doubting are, *perhaps, peradventure, by chance, i. e. it may be so, or not so*.

Q. Which are Particles of Comparison?

A. Particles of Comparison are; *how, as, so, how much, more, less, least; most, very, rather, than, also, exceedingly, almost, well-nigh, little less, least of all, as it were, alike, otherwise, differently, far otherwise*.

Q. Which are Particles expressing the Passions of the Soul?

A. Such as are the Result of a surprized Judgment, denoting some sudden Motion or Passion of the Soul, and are either of

Admiration; as, *Heigh, lo, o, oh;*

Doubting or Considering; as, *hem, hy.*

Despising; as, *pish, shy, tush.*

A surpriz'd Affection denoting Mirth or Joy; as, *ha, ha, he.*

Sorrow; as, *o! oh, ah, woe is me.*

Love and Pity; as, *ah, alack, alas.*

Hate and Anger; as, *vaugh, hau, phy, foh.*

Exclaiming or crying out; as, *oh, sobo.*

Silencing; as, *whist, hush.*

Attention; as, *ha!*

Q. What is the Use of the second Sort of Particles call'd Prepositions?

A. The second Sort of Particles denote some Circumstances of Actions, or they are added to Words to shew the Respect or Relation one Thing has to another; as, *Peter goes over the Bridge; Charles went under Temple-Bar; I go to London; the King came from*

from *St. James's*; *John dwells at the Market*; *Charles lives in the College*; *he lives within the City, or without it.*

Q. How do you know this Sort of Particles?

A. By their not making compleat Sense without another Word after them; as, *of, to, with, from, against*, all which I know to be Particles of this Sort, because I can't in compleat Sense say, *I spoke of, you go to, he went with, they came from, to speak against*: But, *I spoke of him, you go to Windsor, he went with us, they came from Oxford, to speak against Religion.*

Q. Have these Particles any different Acceptations?

A. These Particles have a great Variety of Acceptations; it would require a distinct Treatise to explain them all: Some few of the Principal of them here follow with their most usual Acceptations.

ABOVE, chiefly relates to Place, and answers to *below* or *beneath*; as, *his Chamber is above mine.*

It hath also divers other Acceptations.

It denotes being higher in Greatness, Excellency, or any Degrees of Honour, &c. as, *Cæsar could not abide to have any above him, i. e. in Power, &c. He is above him in Learning.*

Above signifies *beyond* or *more than*; as, *above his Strength, i. e. beyond. He minded none of those above the rest, i. e. more than the rest.*

It denotes *more* or *longer than*; as, *he fought above two Hours, i. e. more or longer than two Hours.*

It denotes *besides*; as, *over and above these Evils there was, &c. i. e. besides these Evils, &c.*

ABOUT, relates both to **Place** and **Time**; as, *about Noon; about the Field.*

It is used to denote within the **Compass**, or in some **Part** of; as, *they have set up a Shop about Cheapside, i. e. in some Part of, or near Cheapside.*

It signifies *round about*; as, *they made a Trench about the Camp, i. e. round about, &c.*

Concerning or *of*; as, *he wrote about the Circulation of the Blood, i. e. concerning or of, &c.*

Nigh

Nigh or *at*; as, *it was about Night*, i. e. *nigh* or *at Night*.

About being put to Words of Measure signifies, *almost, near upon, more or less than the Measure*; as, *about four Fingers long*; *about five Busbels*.

About, being put to Affirmations, signifies, *ready to do*, or the future Time of the Action; as, *he is about to fight*, i. e. *he is ready to fight*; *he is about to depart to Morrow*, i. e. *he will depart*, &c.

It denotes also the present Time of the Action, and imports one's being busied and employ'd in the doing of any Thing; as, *I am about Business*, i. e. *doing or designing it*.

But the Time of *about* depends rather upon the helping Affirmations.

AFTER relates to Time and Place; it denotes the Posteriority of Time, and Inferiority of Place or Order, and is opposite to *before*.

Posteriority of Time; as, *after the Deluge Abraham was born*; *after the Death of our Saviour Jerusalem was destroy'd*.

Inferiority of Place or Order, *i. e.* a lower Degree of Place or Order, as *the Sberiff is after the Mayor, his Place is after the Master's.*

But when *after* is put to Affirmations, it has Reference only to *Time*; as, *after he had dined.*

After sometimes signifies *according to, or in Imitation of*; as, *to paint after Raphael, i. e. according to, or in Imitation of his Manner: He writes after his Copy, i. e. according to, &c.*

It signifies *for*; as, *she longs after Melons, i. e. she wishes for Melons with an ardent Desire; after all, i. e. after having well examin'd all Things, or every Thing being well consider'd.*

AGAINST hath two particular Significations very different from one another: in one it is used to denote Opposition, Contrariety; in the other, Situation of Place.

And each of these two Significations has also two distinct Uses from one another.

In the first Acceptation, *against* sometimes serves to denote a direct Opposition,

position, by which one designs *to fight, to attack, to destroy* a Person or Thing; as, *to march against the Enemy, to conspire against the King, to speak against Religion.*

So likewise *to speak for*, or against, Thing or Person being understood.

Against, as it relates to Place, signifies first, *over against*; as, *his House is against mine; he lodges against the Church; I was placed against him.*

It denotes Contiguity or Joining to; as, *to fasten a Thing against the Wall; he built a Wall against my House.*

It signifies *from*; as, *to defend the Myrtle against the Cold, i. e. from the Cold.*

For; as, *he prepares a Dinner against to Morrow, i. e. for to Morrow.*

Over join'd with against, is only used to denote opposite Position of some Thing, Person, or Place; as, *his House was over against mine; one over against the other; over against that Place; he stood over against him.*

AMONG or AMONGST, signifies as much as *between* or *betwixt*; but with this

E 5 Distinction

Distinction in their Use. *Between* or *betwixt*, properly signifies between two; and ought never to be used when we speak of more than two Persons or Things, but *among*; The contrary being a very improper Way of speaking.

At denotes Nearness to a Thing or Place; also Time, Price, the Instrument, Cause, Manner, &c. and signifies

In; as, at School, at Church, at London, i. e. in the School, &c. *It lies at the Bottom*, i. e. in the Bottom, at the Beginning, i. e. in the Beginning.

About, as, at Sun set, at Break of Day, i. e. about Sun set, &c.

Near or *close by*; as, he watches at the Door, i. e. near the Door.

For; he sold it at a great Rate, i. e. for a great, &c. *What do you sell it at?* i. e. For what do you sell it?

With; as, he plays at Cards, i. e. with Cards.

According to; as, at his Pleasure, i. e. according to his Pleasure.

On or *Upon*; as, Shore was excellent at the Trumpet, and at the Lute, i. e.

on or upon. Lully is skilful at the Haut-boy, i. e. *on or upon.*

At is used also to denote all Sorts of Business or Action; as, *to be at Study, to be at Dinner, to be at Writing*, i. e. *he studies, he dines, he writes, &c.*

BEFORE is used to denote Priority of Time, Order, Rank, Situation, &c.

Priority of Time; as, *before the Flood, before the Birth of Christ.*

Priority of Order; as, *the Captain marches before the Soldiers, the Horse goes before the Cart.*

It is used to mark the setting or placing of a Person or Thing, and denotes Nearness; as, *put it before the Fire*, i. e. *over against or near, &c.* *He lay'd down the Child before the Palace Gate*, i. e. *over against or near.*

It is used by Way of Comparison, and denotes Preference of any Kind; as, *he values Gold before Learning*, i. e. *more than, &c.* And in this Sense it signifies as much as

Beyond; as, *in many Acts before all*, i. e. *beyond all.*

It signifies also, *rather or sooner*. I *shall want Power before I shall want the Will to serve you*, i. e. *sooner, &c.*

BEHIND relates to Place, and is directly opposite to *before*; as, *behind the Door, behind your House.*

It is used when we speak of Things that have not, strictly speaking, any Face or Forepart; as, *he hides himself behind the Tree; he lies behind the Bush*, i. e. *on the farther Side.*

It is used also in a figurative Manner, when we speak of a Person that excels others in any Thing; as, *in that Part of Learning, he leaves all others far behind him*, i. e. *he excels all others.*

Beneath or below, is generally used in Respect to Place or Situation, and answers to *above*; as, *beneath the Firmament.*

It is used also to denote the being inferior, or less than another in any Kind; as, *he is beneath him in Honour*, i. e. *not so honourable*; *he is beneath or below him in Learning*, i. e. *not so well learned.*

I

This

This is a particular Phrase, *it is beneath or below him to do so and so, i. e. he wou'd scorn, &c. or be ashamed to do it.*

BETWEEN or BETWIXT, relates to Time and Place, and is spoken of two Terms or Words, when the Space of Time or Place of which we speak, is included; as, between *the Promise made to Abraham, and the Coming of the Messias; i. e. the Space of Time which was from the Time when the Promise was made to Abraham, and to the Time of the Coming of our Saviour. Between Heaven and Earth, i. e. the Space that is between the Places, Heaven and Earth.*

And in these Phrases, between or betwixt *Hope and Fear; between the Father and the Son; between You and Me;* there are always two Terms consider'd, as being equally distant from the Subject of which we speak. As for Instance in the first Sentence; *the Man is between Hope and Fear, i. e. the Man is as distant, or as far from Hope*

as

as he is from Fear; or, he has as much Hope as he has Fear.

It signifies *in the Middle*, or *thereabouts*; as, *the River ran between the two Fields, i. e. in the Middle, &c.* He *sat at Dinner between or betwixt them, i. e. in the Middle of them, &c.*

It denotes *Society or Union*; as, *there was a Conference between them. There is a great Friendship between him and me.*

It denotes *Participation or Sharing*; as, *The Grey is between the White and the Black, i. e. the Grey Colour partakes of Part of the White, and Part of the black Colour.*

It denotes *Privacy*; as, *that was done between them both, i. e. privately, or, that no Person joined with them in doing that Thing.*

BEYOND relates chiefly to *Place*, or to the further *Side* of which any *Thing* is or goes; as, *beyond the Mountain, beyond Kensington.*

It is used also to denote any *Sort of Excess*, either good or bad, and is applied to any *moral Things*; or *Things relating*

relating to the Manners of Men; as, *he goes beyond all in Justice, i. e. he excels all, &c. It pleases him beyond Imagination, i. e. it exceeds your Imagination to think how it pleases him.*

He rewarded him beyond his Merit, i. e. the Reward was greater than he deserved.

It signifies Superiority in any Thing; as, *he went beyond all in Valour; in Strength; i. e. he excelled them, &c.*

It signifies Over; as, *he is gone beyond Sea, i. e. over Sea.*

By denotes the efficient Cause of a Thing or Action, or the Cause by which a Thing is perform'd or done; the Motive which makes one do a Thing, and the Means which contribute to that End; as, *he was slain by his Enemy, but was wounded first by his own Fear, then by his Enemy's Sword.*

It denotes the efficient Cause of a Thing or Action; as, *all Things were created by the Word of God.*

The Motive which makes one do a Thing; as, *she is hurried on by her Passion.*

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It

It denotes the Means by which a Thing is done, or which contributes to the doing it. *He satisfies all the World by his Conduct; he received the Letters by the Post; he persuades by his Reason; he did it by the Assistance of his Friends.*

It signifies as much as

In; as, by Day, by Night, i. e. in the Day-time, in the Night-time, &c.

Through; as, he went by Kensington, i. e. through Kensington.

Besides; as, by the Mark, i. e. besides the Mark, &c.

At; as, to come by, i. e. to obtain or come at.

Nigh or near to; as, she sat down by a Spring of Water, i. e. nigh or near to, &c.

BESIDE (i. e. by the Side) denotes Nearness, and signifies as much as

By or nigh to; as, he stood beside the River, i. e. by or nigh to the River. Lay my Bones beside his Bones, i. e. nigh to, &c.

It denotes Erring or Wandring; as, *he shoots beside the Mark, i. e. from*

from, &c. He is besides himself, i. e. mad.

Also *except, save, or but*; as *no body thinks so, besides my self, i. e. except, but, &c.*

But its chief Use is to denote Augmentation or Addition; as,

More, more than, over and above; as, *there were many Things besides these, i. e. more than, &c.*

FOR has a great many Significations, but denotes chiefly, for what Purpose, End or Use; or for whose Benefit or Damage any Thing is done; as, *Christ died for us. He got a Dinner for Peter.*

FOR serves to denote the End or Object which one proposes in any Action; as, *to fight for the publick Good.*

It serves to mark the Motive, the Cause, the Subject of any Action, and may be rendred by *in Consideration of*; as, *God hath done all Things for his own Glory; he does all for the Sake of Virtue; he liv'd high enough for his Estate; James was rewarded for his Valour.*

It is used to denote the Use for which a Thing is done; as, *Chelsea Hospital was built for disabled Soldiers.*

It denotes Profit, Advantage or Interest, or in Favour of; as, *the Lawyer pleads for his Client; I do it for your Interest.*

It denotes for what a Thing is proper or not; as, *a good Horse for the Chariot; it is a good Remedy for the Fever;* in which last Example *to cure* is understood: and likewise in all such Phrases, for *for* never signifies *against*; and therefore some Affirmation is always understood.

It signifies Agreement or Help in Opposition to *against*; as, *William is for me, John is against me.*

Convenience or Inconvenience of a Thing; as, *this Hat is too little for me; the House is too little for the Family.*

It is used to denote Exchange or Trucking, Recompence, Retribution, or Requitall, and Payment; as, *he changed Silk for Lace, he rewarded him for his Service, to render Evil for Evil, he gave a great Sum for the Diamond.*

mond. Hither we may likewise refer these Phrases, *Eye for Eye; Fault for Fault.*

In Place, or instead of; as, *Harry did Duty for John;* sometimes it denotes a Mistake; as, *he speaks one Word for another; to take one Person for another;* and in this Sense we are to take this Phrase, *Whom do you take me for?* When a Man supposes all that Respect is not paid him which he thinks his Due.

Distribution. *I appointed one Room for every Company; he sets down twelve Acres for every Man.*

It denotes the Condition of Persons, Things, and Times; *he was taxed enough for his Estate, i. e. considering his Estate. He was a learned Man for those Times, i. e. considering, &c.*

It likewise signifies in the Quality of; as, *he had him for a Tutor; he hired him for a Coachman; he suborned him for a Witness.*

Because of, or by Reason of; as, *to punish a Man for his Crimes, i. e. because of his Crimes.*

cause of, &c. He could not walk for Age, i. e. by Reason, or because of, &c.

It signifies *as or to be*; as, he was sent for a Pledge, i. e. *as or to be a Pledge.*

During; as, he was Captain of the Fort for Life, i. e. *during Life.*

Concerning, about, as to; as for me, i. e. *concerning me.*

Notwithstanding; as, for all his conceited Wisdom he was a Fool. And after we have been speaking of a Person's Faults, we add, For all that, he is an honest Man, i. e. *notwithstanding all that, &c.*

FROM signifies Motion from a Place, and then it is put in Opposition to *To*; as, he goes from London to York, he goes from School.

It is used to denote the Beginning of Time; as, from the Creation of the World. From the Birth of Christ.

It denotes the Original of Things; as, it grew so big from a small Seed, he is descended from the Family of the Stuarts.

It denotes the Order of a Thing; as, from Head to Foot, from first to last.

And

And in these three last Senses, it is put before the former Particles; as, from *thence*, i. e. *from that Place*. From *hence*, i. e. *from this Place*. From *henceforth*, i. e. *from this Time* or *at all Times after this*.

It signifies *off*; as, *he took me from the Ground*, i. e. *off the Ground*.

IN or INTO serves chiefly to denote or mark Time, Place, the Manner of Being, of Thinking, and of Acting or Doing, the Motive which causes one to act, and the Means we use to act by.

IN relates to Rest; INTO to Motion; as, *Peter lives in the House*; *not into*, &c. But *Peter goes into the Cellar*, *not in*.

It relates to Time; as, *in the Summer*, *in the Winter*.

To Place; as, *in the City*, *in the Country*.

It denotes the different Postures and Dispositions of the Body, and the diverse Manners of Existence or Being, either of Persons or Things, with relation either to Art or Nature; as, *to be in a suppliant Posture*; *to be in good Health*;

Health; an Army in Battle Array, he is in a Robe of State; he is in his Shirt. This last Phrase is used to signify without his upper Garments, or in his Shirt only.

It denotes the different Circumstances of a Person's Fortune and Affairs; as, *to be in Favour; to be rich in Land; in Money; to be in War; to have his Affairs in a good Condition.*

It serves to express the different Manners of Being, with relation to the Passions and Affections of the Soul; and to the Thoughts and Operations of the Mind; as, *to be in Fear; to be in Doubt; to put him in good Humour; to take it in good Part; his Memory is in Esteem.*

It denotes also the Motive and Object; as, *he did it in Revenge; he works in Hope.*

It signifies as much as *among*; as, *the wicked Man has not God in all his Thoughts, i. e. among all his Thoughts, or in any of his Thoughts.*

Change

Change of Person or Thing; as, *they turn Brass into Gold*, *Narcissus was changed into a Flower*.

In signifies sometimes *against* or *into*; as, *he ran the Poker in my Face*; *he put it in his Mouth*.

Of denotes Relations betwixt the Word that goes before, and the Word that follows it, whether that Word be Name, Quality, or Affirmation; as, *the Son of Adam*.

It signifies the Author of a Thing; as, *the Works of Milton*, i. e. *the Works which Milton wrote*.

It signifies the Possessor or Owner of a Thing; as, *the Palace of the King*.

It signifies the Subject; as, *a Cup of Water*; *a Piece of Bread*.

It signifies concerning, or the Object or Matter about which you speak or Crite; as, *a Treatise of Virtue*, or *on*, or *concerning Virtue*; *he writes of Mathematicks*.

It signifies the Matter of which a Thing is made; as, *a Cup of Gold*; *a Pillar of Marble*; i. e. *a Cup made of Gold*;

Gold; a Pillar made of Marble: Which Phrases may be turned into Qualities; as, a golden Cup; a marble Pillar.

The Means or Cause; as, *to die of Hunger; to die of a Consumption.*

It is used to denote the Quality of a Person or Thing; as, *a Man of Honour; an Affair of Importance.*

It sometimes denotes an active Sense; as, *the Providence of God, i. e. the Providence by which God takes Care of all Things.* Sometimes a passive Sense; as, *the Fear of God, i. e. by which he is feared.* Sometimes it denotes both these Senses; as, *the Love of God, i. e. the Love with which God loves his own People; or, the Love with which good Men love God.*

It is sometimes only a Note of Explication or Specification; as, *the City of London, the City of Rome.*

It signifies *among*; as, *of five Horses four were blind, i. e. among five Horses, &c.*

From; as, *South of London, i. e. South from, &c.*

But

But sometimes we express of, especially when it signifies Possession, by the Addition of *s*. to the Name; as, *the Kings Palace*, i. e. *the Palace of the King*.

Off, signifies Separation or Distance; as, *to put off his Cloaths*, *he stood off from the Fire*.

It denotes Delay; as, *he puts me off*, i. e. *delays*.

Off and **On**, being join'd together, denote Inconstancy or Unsettledness; as, *he is off and on with me*, i. e. *he sometimes agrees, and sometimes will not*.

ON or **UPON**, relates both to Time and Place; as, *on or upon that Day*, *on or upon the Table*.

When *on* or *upon* relates to Place, it has diverse Uses where it is employ'd in a Sense more or less proper. It every where denotes the Superiority of the Situation, [that is, being uppermost or over] of Persons or Things, in respect to one another; as, *to put the Dish on or upon the Table*; *to lie on or upon the Bed*; *to put his Hat on or up-*

on his Head; a Bridge on or upon the Thames.

And in Allusion to this Acceptation it is used in speaking of the Imposition or Raising of Taxes; Contributions, &c. and then it serves to denote either the Persons of whom the Taxes are demanded, or the Funds from whence the Taxes are raised; as, *he laid Contributions on or upon all the Enemy's Countrey; it is paid out of the Tax upon Malt and upon Coals, Candles, &c.*

In speaking of Business, it is used to denote what we are doing, and the Matter or Subject of our Conversation, Deliberation or Application; as, *to dispute on or upon the Subject of, &c. To deliberate on or upon such a Proposition, to make Notes on or upon such an Author.*

It also serves to denote the Cause or Occasion of doing any Thing; as, *upon the News of her Arrival, he presently departed; on or upon the Advice of the Approach of the Enemy, they fled.*

It

It serves to denote, by Virtue, or in Consideration of, what a Person says, does, or designs any Thing; as, *on or upon those Hopes we married; he ventured relying on or upon the publick Faith, i. e. by Virtue of, in Consideration of, &c.*

It denotes the Terms which one makes Use of to affirm any Thing; as, *I protest on or upon my Honour; on or upon my Conscience; to swear on or upon the Gospel.*

It signifies concerning; as, *he has agreed on that Matter, i. e. concerning that Matter.*

Also *after*, and denotes Reiteration or repeating of something already done or spoken; as, *he thanks me with Letter upon Letter, i. e. Letter after Letter; he repeats Line upon Line; and Precept upon Precept, &c.*

When it is joined to Affirmations, it signifies as much as forward or Continuation; as, *to go on, i. e. to go forward, &c. and answers to off; as, to put on, to put off.*

OUT or OUT OF, refers to the Matter, Place, Time, Number, or Multitude from whence any Person or Thing comes, goes, is sought, fetcht, taken, &c. as, *he took it out of the Fire, he came out of the Church.*

It denotes the Reason or Cause of a Thing; as, *she did it out of Spite, i. e. by Reason of Spite.*

It signifies Distance; as, *Go out of my Sight, i. e. from my Sight.*

It signifies not within the Reach of; as, *out of Gun-shot, i. e. not within the Reach of Gun-shot.*

It signifies not in; as, *out of Date, out of Place, out of Fashion; out of Heart; i. e. not in Date, &c.*

OVER, refers to the Height of Place, above which any Thing is said to be, or to be done; as, *a black Shower hangs over his Head; he holds the Sword over her Head.*

It refers to the Distance of Place, beyond or cross, or overthwart which any Thing moveth or is made to move; as, *he goes over Sea, i. e. beyond or cross, &c.*

It

It denotes Excess; as, *it comes by over-much Ease, i. e. too much, &c. No body is over happy, i. e. too, &c.*

It signifies *above*; as, *it is not two Fingers over, i. e. above..*

It signifies *through*; as, *he is known all over the World, i. e. through the whole, &c.*

It signifies Power or Authority; as, *the Captain is over the Soldiers, i. e. above in Command or Dignity.*

Besides; as, *he gave me four over, i. e. besides, &c.*

Being put after Affirmations, it signifies, *to desist or leave off*; as *he gives over, i. e. he desists, &c.*

THOROUGH or THROUGH, serves to mark the efficient Cause, Means, or Medium, but chiefly the local Medium, tho' it signifies the moral and natural likewise.

The efficient Cause; as, *nothing is done but through, i. e. by the Permission of God; the World was created through or by the Power of God.*

The Motive; as, *he does it through Envy.*

It relates to Place, and denotes Presence and Movement into Place; as also the Medium or middle Place; as, *the Power of God is seen through the World; he ran him through the Body; the Beams of the Sun pass from Heaven through the Air to the Earth.*

Quite through, i.e. through both Sides.

TILL or UNTIL, relates only to Time; as, *he staid till four a Clock.*

Till signifies *before*; as, *they did not dare to begin the War till the Ambassadors were come back from Rome, i.e. before.*

It denotes Delay; as, *he hath borne gently with me till or until now.*

To [or UNTO not much used] signifies Motion to a Place; as, *I go to Windsor.*

Relation; as, *faithful to his Sovereign; good to his Friend.*

It denotes the Use for which a Thing is design'd; as, *a Mill to grind Coffee; a Bason to wash Hands.*

To also signifies Capacity, Aptitude and present Disposition: as, *a Man qualified*

lished to undertake any Thing; it is easy to do; Wine fit to drink.

Design or Intent; as, to invite to Dinner; to have somewhat to do.

It signifies in; as, to Day, i. e. in this Day; to Morrow, i. e. in the next Day.

To denotes for; as, he did it to the End, i. e. for the End; she had five thousand Pounds to her Portion, i. e. for, or to her Portion.

Before; as, you promised me to my Face, i. e. before, &c.

About, of, concerning; as, speak to the Head we agreed on.

Towards; as, I thank you for your Kindness to me, i. e. towards me.

Till or until; as, the Meeting is put off to November, i. e. until November; and here it denotes Delay.

In Comparison of; as, he is nothing to Hercules, i. e. in Comparison of Hercules.

To is used for may, can, or will; as, I have none to comfort me, i. e. who may, can, or will comfort me.

TOWARD or TOWARDS, is used to denote both Time and Place, though

it does more naturally refer to Place than Time.

It denotes Time, but without any precise fixing of it; as, towards *the Spring*, towards *Noon*, towards *the End of Winter*.

But it gives you a more precise and exact Distinction, when it is applied to Place; as, *the Troops march towards the Rhine*; *to have his Eyes turned towards Heaven*.

From *ward* (see *ward*) come *hitherward*, *upward*, *downward*, *foreward*, *backward*.

UNDER, relates both to Place and Time.

But, as it relates to Time, it is ordinarily restrained to the marking the Time of a Reign or Government; as, *under the Reign of Queen Anne*; *under the Government of Augustus Christ was born*; but for Shortness sake we say, *under Queen Anne*; *under Augustus*.

As it relates to Place, it denotes being lower in Situation or Place; as, *every*

every Thing that is under Heaven, or under the Earth.

And it is in Allusion to this Acceptation, when we say, *he retired under the Cannon of such a Place; to put a Thing under Lock and Key.*

It signifies *privately or secretly; as, to do any Thing under hand, i. e. privately.*

Lower; as, under-Lip, under-Side, i. e. lower.

WARD is always set after another Word, and denotes the Tendency of Persons or Things to one another; as, *heavenward, i. e. to Heaven, or toward Heaven.*

WITH is used to denote Conjunction, Union, Mixture, Society, Accompanying, Means, Instrument, Manner, &c.

Conjunction, or Union: *He is Friends with all the World.*

Mixture, *to put a little Vinegar with a great deal of Oil; he mixes Water with his Wine.*

Society or Accompanying; *to dine with his Friends; to go with him.*

The Means; with *the Grace of God*; with *the Help of his Friends*; *he purg'd with Jailap.*

The Manner of being or doing; as, *to speak with Eloquence*; *to answer with Impudence.*

The Instrument; as, *he kill'd him with the Sword.*

Opposition or *against*; as, *to fight with the French*, i. e. *against*, &c.

WITHIN refers both to Time and Place.

When it refers to Place, it denotes that the Person or Thing of which we speak, is contain'd or comprehended in that Place; as, *John is within the House*; *he walks within the Garden.*

When it refers to Time, it serves to fix and determine the Space of Time with respect to the Thing to be done, or which is doing; as, *He will go within three Days*; *it will be finished within two Hours.*

WITHOUT is put in Opposition to *within*; as, *he is not within the House*; *for he is without Doors.*

It

It denotes Privation in speaking of a Good or Advantage, we have not; as, *we can do no good Thing without the Grace of God; he passes the Night without Sleep, i. e. not having any, &c.*

Exclusion or being exempt or free from; as, *he spoke without Passion, i. e. free from, &c.*

Without signifies *not with*; as, *he did it without the Authority of Parliament, i. e. not with, &c. without Festing, i. e. not with, &c.*

It signifies *void of*; as, *he is without Understanding, i. e. void of; he is without Money, i. e. void of, or has no Money.*

It signifies *unless* or *except*; *he will not come without being sent for, i. e. unless or except, &c. for without he be sent for, is not good English.*

It signifies *besides*; as, *there were two hundred without the Boys, i. e. besides, or not counting the Boys.*

Q. What is the Use of the third Sort of Particles call'd Conjunctions?

A. The third Sort of Particles or Conjunctions, join Sentences together,

and shew the Manner of their Relation or Dependence on one another; as, *and, also, so as, nor, neither, but, unless, nevertheless, however, otherwise, if, save, except, tho', altho', as, namely, to wit, why, wherefore, for, because, that, therefore, whereas, since, likewise, thereupon, &c.*

Q. How are they distinguish'd?

A. The Relation of one Sentence to another in Contexture, is either Consistence, Dependence, Repugnance, or Suspension.

The Consistence of Notions with each other is expressed by Conjunctions.

1. Copulative; as, *and, also, both, so as.*

2. Concessive; as, *although, albeit, at least.*

The Dependence of one Notion on another is express'd by

1. Causals; as, *for, because.*

2. Condi-

2. Conditionals; as, *if, so, that.*

3. Illatives; as, *therefore, then, thereupon.*

The Repugnance of Notions is express'd by

1. Disjunctives; as, *either or whether*, these also mark Suspension or Doubting.

2. Exceptives; as, *but, except, unless, yet, otherwise.*

There are yet many other Classes of this Sort of Particles, but these shall suffice for the present. Their Nature and Use being best understood by a careful Attendance to, and Reflection on, the various Actions of our Mind in Discourse.

PART



PART IV.

Of CONSTRUCTION.

Q. WHAT is Construction?

A. The right joining of Words in a Sentence, or Sentences together.

Q. What is a Sentence?

A. It is a Comprehension of three or more Words, whereby some Sentiment or Thought of the Mind is expressed; and is either single or compound.

Q. What is a single Sentence?

A. A single Sentence is that which has but one Affirmation, and one Name; as, *A Lie is abominable.*

Q. What is a compound Sentence?

A. A compound Sentence is, when two or more Sentences are joined together; as, *Life is short, and Art is long. Peter died, and so did James. Will you play, or will you not? This is the Man*
who

who did the Savage kill. He is the Man that stole the Horse. God created Man, and Christ redeemed him; therefore let us love our God and our Saviour.

Q. Where is the Name or Word, of which any Thing is affirmed, to be placed?

A. Before the Affirmation; as, *I love. Thou readest. The Book is read. The Lawyer pleads. Cæsar conquered Pompey. Cicero and Cato were wise and learned.*

Q. Is it always to be placed before the Affirmation?

A. No, for in the following Cases it is put after the Affirmation; as,

1. In an interrogative Sentence, or where a Question is asked; as, *Is John at Home? Are you the Boy? Does he write well?*

2. In an imperative or commanding Sentence; as, *Burn thou; Read ye; Be not a Slave to Passion.*

3. In a conditional or yielding Sense; as, *Had I read the Book. Were he a bad Man; Had I heard this, I would*

would not have been so complaisant. Had he asked, he had obtained.

4. When *there* comes before the Affirmation; as, *There is Cold in the Ice. There is Heat in the Sun. There is much Good in Friendship. There came a Man to me. There was a Noise. There fell a thousand Men on the Spot.*

5. When it is put by way of Emphasis before the Affirmation? as, *It was John that won the Prize. It was you that lost it. It was Mordaunt who conquer'd. It is the Part of a wise Man to prefer Virtue before Pleasure.*

Sometimes the Name or Substantive is set after the Affirmation, when there are none of the foregoing Considerations; as, *said I; said he; then follow'd the General.*

Q. When two of the nine helping Affirmations come before the principal Affirmation, where must the Name be placed?

A. Between the two helping Affirmations; as, *could he have done it; could*

could I have gone; might Thomas have obtained his End.

Q. Where must the Genitive Case be placed?

A. Always before the Name; as, *the Master's Horse; the King's Garden; Milton's Poems.*

Q. Where are the personal Names to be placed?

A. The foregoing State is to be placed before the Affirmation; as, *I read; I love; we love:* But the following State after the Affirmation or Preposition; as, *love me; love us; hearest thou; to me; to us; before me; after us.*

Q. Is the foregoing State of personal Names never placed after the Affirmation?

A. Yes, when a Question is asked, or in a commanding Sentence, &c. as, *am I? is it I? not me; is he there? hearest thou?*

Q. Is the Word which is the Subject of the Affirmation always a Name or Substantive?

A. No,

A. No, for any Word or Sentence answering to these Questions, *who is, does, or suffers?* or *what is, does, or suffers?* may be the Subject of the Affirmation; as, *the Parson preaches, who preaches?* Answ. *The Parson.* *The Book is read, what is read?* *The Book.* It may be another Affirmation with *to* before it; as, *to dance is wholesome; to play is delightful; to consider is useful.* Or it may be a whole Sentence; as, *a life well spent makes old Age pleasant; what makes old Age pleasant?* *A Life well spent.* *It is the Part of a foolish Boy to love Play and neglect his Books; what is the Part of a foolish Boy?* *To love Play, &c.*

Q. Must the Affirmation have always a Name after it express'd or understood?

A. When the Action, Posture, Disposition, &c. express'd by the Affirmation, does not extend to any other Person or Thing, but terminates in the Subject, Person, or Thing acting, it does not then require a Name after it; as, *I grieve; I rejoice, I run; I sit; I stand;*

stand; I lie; The Tree grows; I am sick, &c.

Construction of Qualities.

Q. Where are the Qualities, in English, usually placed?

A. In English we generally place the Quality before the Name to which it belongs; as, *a good Boy; a good Girl; a good Thing; good Boys, good Girls; good Things; wicked Men speak wicked Things.*

Unless an Affirmation comes between the Quality and the Name; as, *happy is the Man, or the Man is happy. Just art thou, O God, and righteous are thy Judgments; or God is just, and his Judgments are righteous.*

And in Poetry the Quality is often set after the Name, as being more sounding and harmonious; as, *Hail, Bard divine.*

Q. When two or more Qualities come together, where are they to be placed?

A. When

A. When there are more Qualities than one joined together, or one Quality with other Words depending on it, they are generally set after the Name; as, *a General both wise and valiant; a General very wise; a General skilful in political and military Matters; but then we likewise say, a wise and valiant General; a very wise General; a skilful General in political and military Matters.*

Q. May a Name have more Qualities than one joined with it?

A. A Name with its Quality is reckoned as one compound Word (and so is any governing Word, with the Words that depend upon it) whence the Name and Quality so joined, do often take another Quality, and sometimes a third, and so on; as, *a Man; an old Man; a good old Man; a very good old Man; a very learned judicious sober Man.*

Q. Where are the Qualities *a* and *the* to be placed?

A. They are generally placed immediately before the Name; as, *a Man; an Arm; a Mountain*: But if there be another

another Quality, it is usually placed between the *a* and the Name; as, *a good Man; a virtuous Woman; a black Horse.*

Construction of Affirmations.

Q. What is the Construction of Affirmations?

A. The Affirmation must be of the same Number and Person with the Name of which it affirms any Thing; as, *Peter lives; Men love; I write or do write; thou writest or dost write; he writes or doth write; we, ye, and they write or do write; not Peter live, Men loves,* which would be false Grammar.

Q. When two Names of the singular Number come together, what Number must the Affirmation be of?

A. Of the plural Number, because two Names are as really plural, as two hundred, &c. as *Cicero and Cato were wise and learned Men; the Man and his Wife are very loving; his Justice and Goodness were great.*

If

If a Name be it self of the singular Number, yet comprehending many Particulars, the Affirmation may be either singular or plural, as you please; as, *the Parliament is debating*, or *the Parliament are debating*; *the Mob is unruly*, or *the Mob are unruly*.

Q. May two Affirmations come together, without another Word between them?

A. When two Affirmations follow one another, the Particle *to* ought to be set between them; as, *I love to read*; *I dare fight*, where *to* is understood.

Except one of the two be of the nine helping Affirmations, *do*, *will*, *shall*, *may*, *can*, &c. with their past Times, *did*, *wou'd*, *shou'd*, *might*, *cou'd*; add to these, *let*, *bid*, *dare*, and *help*, and perhaps a few others.

Construction of Particles.

Q. Where are the first Sort of Particles, that shew the Circumstances or Manners of Words to be placed?

A. They

A. They are generally placed *before* Qualities; as, Robert *was* very *lucky*; Socrates *was* very *wise*; Seneca *was* very *rich*; Caligula *was* extreamly *voluptuous*. They may be elegantly placed *before* Names; as, *This is the very Horse*. But *after* Affirmations; as, Cynthia *danced admirably*; Plato *reasoned well*; Cicero *spoke eloquently*.

Q. What is the Construction of the second Sort of Particles?

A. This Sort of Particles shewing the State, Relation, or Reference of the other Parts of Speech to each other, are therefore to be placed between the Words, whose State, Relation, or Dependence they express; such are, *of, to, for, from, o! by, with, through, &c.* as in the following Example, — O God! *the Memorial of thy Love to the Sons of Men, from the Beginning of the World to this Day, is recorded with Thankfulness in the Hearts of the Righteous.*

Q. Where must the third Sort of Particles be placed in Construction?

A. As

A As they are only used in joining Sentences together, they must be plac'd between the two Propositions or Sentences, which they are intended to unite.



of

Of Stops or Pauses in Sentences.

Q. WHAT are the most usual Stops or Pauses in a Sentence?

A. These Five. A Comma (,) a Semicolon (;) a Colon (:) a Period (.) and an Interrogation (?)

Q. What is a Comma?

A. A Comma is like an inverted c thus (,) and is a Pause or Resting in Speech, while you may tell one; and is chiefly used to distinguish Names, Affirmations, and the first Sort of Particles [or Adverbs] as, *a good Man, and learned; a beautiful Woman, virtuous and humble; to exhort to pray; sooner, or later, every body must die.* It is used also to distinguish the Parts of a Sentence; as, *Life is short, and Art is long.*

This Mark is sometimes placed over a Word when a Letter is left out; as,

H

low'd,

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lov'd, fear'd, for loved, feared, &c.
also cou'd, wou'd, shou'd, for could,
would should; and here it is called an
Apostrophe, (')

Q. What is a Semicolon?

A. A Semicolon is a Comma with a
Dot over it thus (;) and requires a Rest
or Pause, while you may tell two:
And is used to distinguish the Members
or Parts of a Sentence: Example, *The
Miser enlarges his Desires as Hell;
he is a Gulph without a Bottom; all
the Success in the World will never fill
him.*

Q. What is a Colon?

A. A Colon is two Dots, one over
the other, thus, (:) and requires you to
pause, while you may tell three; being
used when the Sense is perfect, but the
Sentence not ended; as, *Conscience and
Covetousness are never to be reconciled:
Like Fire and Water, they always de-
stroy each other, according to the Pre-
dominancy of the Element.*

A Colon is generally used before a
comparative Conjunction in a Simili-
tude: For Example, *As an ill Air*
may

Of Stops or Pauses in Sentences. 147

may endanger a good Constitution: so may a Place of ill Example endanger a good Man.

Q. What is a Period?

A. A Period or full Stop marked thus (.) denotes the longest Pause, or while you may tell four, and is set after a Sentence, when it is compleat and fully ended; as, *a good Man can never be miserable, nor a wicked Man happy.*

Q. What is an Interrogation?

A. An Interrogation marked thus (?) requires as long a Pause as a Period; and is never used but after a Question; as, *we shou'd every Night ask our selves, what Infirmary have we master'd to Day? What Passion opposed? What Temptation resisted? What Virtue acquired?*

Q. What other Points or Marks of Distinction are used in Writing?

A. Twelve, viz. 1. Hyphen. 2. Parenthesis. 3. Brackets or Crotchets. 4. Admiration or Exclamation. 5. Irony. 6. Paragraph. 7. Section. 8. Ellipsis. 9. Index. 10. Afterism. 11. Obelisk. 12. Caret.

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Q. What is a Hyphen?

A. A Hyphen is a short Line as (-) and is used to join two Words together; as, *Watch-man, Coach-man, Gold-ring*: It is also used when a Word is written Part in one Line, and Part in another.

Q. What is a Parenthesis?

A. A Parenthesis is two crooked Lines thus () including Words or Sentences, not necessary to the Sense of the Passage they are included in, and therefore they may be left out without any Prejudice to the Sense, yet serve to illustrate or explain it; as, *I know that in me (that is, in my Flesh) dwelleth no good Thing. One Man values his Peace above his Honour; another his Honour above his Safety; and not a few there are that (provided they may save their Bodies) never care what becomes of their Souls.*

Q. What are Brackets?

A. Brackets are [angular Lines] made thus [] and include Words or Sentences of the same Value and Signification with those they are joined to, and

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and which may be used in their Stead; sometimes they include an Explanation of what went before; and sometimes something to be explain'd.

Q. What is a Note of Admirati^on?

A. A Note of Admirati^on, [Wonder] or Exclamation is made thus (!) and is placed after Words expressing some vehement Passi^on; as, *O the Folly of Men!*

Q. What is Irony?

A. Irony is the using Words in a Sense contrary to their natural Meaning; as when we say, *Such a one is a very honest Fellow;* when we mean a Knave: And as there is as yet no Mark for this Purpose, the Note of Exclamation inverted thus, (i) may serve very well, as in the Example.

Q. What is a Paragraph?

A. A Paragraph is thus marked (¶ or ¶) and is used chiefly in the Bible; and denotes the Beginning of a new Subject or Matter.

Q. What is a Section?

150 *Of Stops or Pauses in Sentences.*

A. A Section is thus marked (§) and is used in dividing Chapters into lesser Heads.

Q. What is Ellipsis?

A. Ellipsis or Omission, is when Part of a Word is left out; as, K--g G---ge for King George.

Q. What is the Use of the Index or Hand?

A. The Index or Hand, the Fore-Finger pointing thus (☞) signifies that Passage to be very remarkable against which it is placed.

Q. What is the Use of the Asterisk and Obelisk.

A. The Asterisk (*) and Obelisk or Dagger (†) are used to direct to some Note or Remark in the Margin, or at the Foot of the Page. And this is also done by parallel Lines, as (||) and (||||) and sometimes by Letters or Figures included in a Parenthesis thus (a) (1)

Q. What is a Caret?

A. A Ca-

Of Abbreviations of Words. 151

A. A Caret made thus (^) is used to denote where a Letter or Word, left out and writ over, is to come in; as,

Evil Communications ^{good} *corrupt Manners.*

Of Abbreviations or contracting of Words.

2. **W**HAT do you mean by abbreviating or contracting of Words.

A. Abbreviation of Words, is when a Part (as one or more Letters) of a Word is set for the whole; as in the Examples following.

A. or Answ. Answer.

A. B. or B. A. Batchelor of Arts.

Abp. Archbishop.

Acc^t. Accompt.

A. D. *Anno Domini*, i. e. in the Year of our Lord.

Adm^l. Admiral.

Adm^{rs}. Administrators.

152 *Of Abbreviations of Words.*

Ag^t. Against.

A. M. *Anno Mundi*, i. e. in the Year of the World.

A. M. Master of Arts.

A. R. *Anna Regina*, Queen Anne, or *Anno Regni*, in the Year of the Reign.

Ast. P. G. C. Astronomy Professor of *Gresham College*.

Bar^t. Baronet.

B. D. Batchelor in Divinity.

Bp. Bishop.

B. V. M. Blessed Virgin Mary.

Br. Brother.

Berks. Berkshire.

Bucks. Buckinghamshire.

C. in Number 100.

C. C. C. *Corpus Christi College*.

Cap^t. Captain.

Cent. *Centum*, i. e. an Hundred.

Chap. Chapter.

Comp. Company.

Col. Colonel.

C. S. *Custos Sigilli*, i. e. Keeper of the Seals.

C. P. S. *Custos Privati Sigilli*, i. e. Keeper of the Privy Seal.

C^r. Creditor.

C. R.

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C.R. *Carolus Rex*, King Charles.
 D. Duke, Dutchy, Duchess.
 D.D. Doctor in Divinity.
 Dr. Doctor or Debtor.
 D^o. Dit. or Ditto, the same.
 Dan. Daniel.
 Dec^r. December.
 Dep. Deputy.
 Devon. Devonshire.
 Deut. Deuteronomy.
 E. Earl.
 Esq; Esquire.
 E. G. or Ex. Gr. *Exempli Gratia*, i.e.
 as for Example.
 Edm. Edmund.
 Edw. Edward.
 Eliz. Elizabeth.
 Eph. Ephesians.
 Exon. Exeter.
 Ex^r. Executor.
 Fran. Francis or Frances.
 F. R. S. Fellow of the Royal Society.
 Gal. Galatians.
 Gen. Genesis.
 Gent. Gentleman.
 G. R. *Georgius Rex*, King George.
 Greg. Gregory.

154 *Of Abbreviations of Words.*

Hon^{ble}. Honourable.

Heb. Hebrews.

Hen. Henry.

Id. *Idem*, the same.

Ibid. *Ibidem*, in the same Place.

i. e. *id est*, that is.

J. N. R. J. Jesus of Nazareth (*Rex* or)
King of the Jews.

J. H. S. *Jesus Hominum Salvator*, i. e.
Jesus the Saviour of Men.

Jer. Jeremiah.

Jn^o John.

J. R. *Jacobus Rex*, King James.

K. King.

K^t. Knight.

L^d. Lord.

L. C. J. Lord Chief Justice.

Ldp. Lordship.

LL. D. *Legum Doctor*, i. e. Doctor of
Laws.

Lan. Lancelot.

M. A. Master of Arts.

M. D. *Medicinæ Doctor*, i. e. Doctor
of Physick.

Mr. Master.

Mrs. Mistress.

Maj^{ty}. Majesty.

Of Abbreviations of Words. 155

MS. Manuscript.

MSS. Manuscripts.

M. S. *Memoriae Sacrum*, i. e. sacred to the Memory.

N. B. *Nota bene*, i. e. mark well.

N. S. New Style.

O. S. Old Style.

Oxon. Oxford.

p, *per*, by.

p Cent. by the Hundred.

P. S. Postscript.

Par. Paragraph.

Phil. Philip.

Q. Question or Queen.

q. d. *quasi dicat*, as if he should say.

R. *Rex*, i. e. King, or *Regina* i. e. Queen.

Rev. Reverend.

Rec^d. Received.

R. S. S. *Regiæ Societatis Socius*, i. e.

Fellow of the Royal Society.

Sam. Samuel.

Sect. Section.

S. or St. Saint.

S. T. P. Professor of or Doctor in Divi-

nity.

Sol. Solution.

Tho. Thomas.

156 Of Numeral Letters and Figures.

Ult. *Ultimus*, the last.

v. *vide*, i. e. see.

viz. *videlicet*, that is to say.

w^{ch} which.

wth with.

W^m. or Will. William.

&c. *et cætera*, and the rest.

Of Numeral Letters and Figures.

I. One	1
II. Two	2
III. Three	3
IIII. or IV. Four	4
V. Five	5
VI. Six	6
VII. Seven	7
VIII. Eight	8
IX. Nine	9
X. Ten	10
XI. Eleven	11
XII. Twelve	12
XIII. Thirteen	13
XIV. Fourteen	14
XV. Fifteen	15
XVI. Sixteen	16
XVII. Seventeen	17
XVIII.	18

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XVIII. Eighteen	18
XIX. Nineteen	19
XX. Twenty	20
XXX. Thirty	30
XL. Forty	40
L. Fifty	50
LX. Sixty	60
LXX. Seventy	70
LXXX. Eighty	80
XC. Ninety	90
C. One Hundred	100
CC. Two Hundred	200
CCC. Three Hundred	300
CCCC. Four Hundred	400
ID or D. Five Hundred	500
DC or IDC. Six Hundred	600
DCC or IDCC. Seven Hundred	700
DCCC or IDCCC. Eight Hundred	800
DCCCC or IDCCCC } Nine Hundred. }	900
M. or CIO. One Thousand	1000
MDCCXXXV. One Thousand } Seven Hundred Thirty Five }	1735

N. B. *A less numeral Letter set before a greater, takes away from the greater, so many as the lesser is; but*
a
being

being set after the greater, adds so many to it as the lesser stands for.

IV. is Four.

IX. Nine.

XXX. Eighteen.

XL. Forty.

XC. Ninety.

VI. Six.

XI. Eleven.

XXII. Twenty

Two.

LX. Sixty.

CX. One Hundred
and Ten.



TABLE



TABLE I.

A Table of Words, the same or nearly alike in Sound, but different in Signification and Spelling.

A BEL, Cain's Brother.	allay, to give Ease.
able, powerful.	Alloy, of Metal.
Accidence, a Book.	Alley, a narrow Passage.
Accidents, Chances.	Ally, Confederate.
account, Esteem.	A Lye, a Falsity.
Accompt, Reckoning.	allow'd, granted.
Achor, a Valley.	aloud, with a Noise.
Acre, of Land.	Altar, of Sacrifice.
Advice, Counsel.	alter, to change.
advise, to counsel.	A Miss, a Mistress.
Ale, Malt-Liquor.	amiss, wrong.
ail, to trouble.	Ant, a Pismire.
all, every one.	Aunt, Uncle's Wife.
Awl, to bore Holes.	A Peal, Ringing.
Ale-hoof, an Herb.	appeal, to higher Powers.
Aloof, at a Distance.	A Peer,

160 *A Table of Words, &c.*

<i>A Peer</i> , a Lord.	<i>Beaken</i> , to give notice of Enemies.
<i>appear</i> , to be seen.	<i>beckon</i> , with the
<i>are</i> , be.	Hand, Finger,
<i>Air</i> , we breathe in.	&c.
<i>e'er</i> , ever.	<i>Bail</i> , a Surety.
<i>Heir</i> , eldest Son.	<i>Bale</i> , of Cloth or
<i>Errand</i> } a Message.	Silk.
<i>Arrand</i> }	<i>bald</i> , without Hair.
<i>arrant</i> , notorious.	<i>bawl'd</i> , cry'd out.
<i>Arras</i> , Hangings.	<i>Ball</i> , any round
<i>barras</i> , to trouble.	Thing.
<i>A Scent</i> , Smell.	<i>bawl</i> , cry out.
<i>Ascent</i> , going up.	<i>Barbara</i> , a Wo-
<i>Assent</i> , Agreement.	man.
<i>Assistance</i> , Help.	<i>Barbary</i> , a Coun-
<i>Assistants</i> , Helpers.	try.
<i>Auger</i> , a Carpen-	<i>Barberry</i> , a Fruit.
ter's Tool, to	<i>Bark</i> , of a Tree.
bore Holes.	<i>bark</i> , like a Dog.
<i>Augur</i> , a Sooth-	<i>Barque</i> , a Ship.
layer.	<i>Beau</i> , a Fop.
<i>Ax</i> , to cut Wood.	<i>Baw</i> , to shoot.
<i>Acts</i> , Deeds.	<i>bear</i> , to carry or
<i>Babel</i> , the Tower.	support.
<i>babble</i> , to prate.	<i>bare</i> , naked.
<i>Bacon</i> , Hogs Flesh.	<i>bare</i> , did bear.
<i>baken</i> , baked.	<i>Bear</i> ,

<i>Bear</i> , a wild Beast.	<i>Bough</i> , a Branch.
<i>Bass</i> , Part of Musick.	<i>Boy</i> , a Lad.
<i>base</i> , vile or mean.	<i>Buoy</i> , to bear up.
<i>Baize</i> , Cloth.	<i>Bread</i> , to eat.
<i>Bays</i> , Bay-Trees.	<i>bred</i> , brought up.
<i>be</i> , are.	<i>Breeches</i> , to wear.
<i>Bee</i> , an Insect, with Honey.	<i>Breaches</i> , broken Places.
<i>Beer</i> , to drink.	<i>Bruit</i> , a Report.
<i>Bier</i> , to carry the Dead.	<i>Brute</i> , a Beast.
<i>Bel</i> , an Idol.	<i>Burrough</i> , a Hole in the Earth.
<i>Bell</i> , to ring.	<i>Borough</i> , a Corporation.
<i>Berry</i> , a small Fruit.	<i>by</i> , near.
<i>bury</i> , a Corpse.	<i>buy</i> , with Money.
<i>blew</i> , did blow.	<i>brews</i> , he breweth.
<i>Blue</i> , a Colour.	<i>bruise</i> , to break.
<i>Board</i> , Plank.	<i>Cain</i> , Adam's Son.
<i>bor'd</i> , a Hole.	<i>Cane</i> , a Shrub.
<i>Boar</i> , a Beast.	<i>call</i> , by Name.
<i>Boor</i> , a Country Fellow.	<i>Cawl</i> or <i>Caul</i> , over the Bowels.
<i>bore</i> , to make a Hole.	<i>Cannon</i> , a great Gun.
<i>bolt</i> , the Door.	<i>Canon</i> , a Rule.
<i>Boult</i> , Meal.	<i>Capital</i> , chief.
<i>bow</i> , to bend.	<i>Capitol</i> ,

<i>Capitol</i> , a Tower in Rome.	<i>Citron</i> , a Fruit.
<i>Career</i> , full Speed.	<i>Clause</i> , of a Sen- tence.
<i>Carrier</i> , that car- rieth.	<i>Claws</i> , of a Bird or Beast.
<i>Cellar</i> , under Ground.	<i>coarse</i> , not fine.
<i>Seller</i> , that selleth.	<i>Course</i> , Race or Way.
<i>Censer</i> , for Incense.	<i>Coat</i> , a Garment.
<i>Censor</i> , a Reformer.	<i>Cote</i> , a Cottage.
<i>censure</i> , Judgment.	<i>Comet</i> , a blazing Star.
<i>Centaury</i> , an Herb.	<i>commit</i> , to do.
<i>Century</i> , 100 Years.	<i>common</i> , public.
<i>Centry</i> , a Guard.	<i>commune</i> , converse.
<i>Chair</i> , to sit in.	<i>Council</i> , an Assem- bly.
<i>Chart</i> , a Jobb of Work.	<i>Counsel</i> , Advice.
<i>Choler</i> , Rage.	<i>cou'd</i> , was able.
<i>Collar</i> , for the Neck.	<i>Cud</i> , of Cattle.
<i>Cornhill</i> , in London.	<i>Courant</i> , a Messen- ger.
<i>Cornwall</i> , a Coun- ty.	<i>current</i> , passable.
<i>Cieling</i> , of a Room.	<i>Curran</i> or <i>Corinths</i> Fruit.
<i>Sealing</i> , setting a Seal.	<i>Creek</i> , of the Sea.
<i>Cittern</i> , a musical Instrument.	<i>Crick</i> , in the Neck.
	<i>Cousin</i> ,

<i>Cousin</i> , near Relation.	<i>Diepe</i> , a Town in France.
<i>cozen</i> , to cheat.	<i>defer</i> , to put off.
<i>Cymbal</i> , a musical Instrument.	<i>differ</i> , to disagree.
<i>Symbol</i> , a Mark.	<i>Desert</i> , Merit.
<i>Cypress</i> , a Tree.	<i>Desart</i> or <i>Desert</i> , a Wilderness.
<i>Cyprus</i> , an Island.	<i>Dew</i> , from Heaven.
<i>Gruse</i> , a little Vessel.	<i>due</i> , a Debt.
<i>cruise</i> , to sail near the Shore.	<i>do</i> , to act.
<i>Cygnets</i> , a young Swan.	<i>Doe</i> , a female Deer.
<i>Signet</i> , a Seal.	<i>Dough</i> , Paste or Leaven.
<i>daign</i> , to vouchsafe.	<i>done</i> , acted.
<i>Dane</i> , of Denmark.	<i>dun</i> , a Colour.
<i>dam</i> , to stop.	<i>Devices</i> , Inventions.
<i>damn</i> , to condemn.	<i>Devizes</i> , a Town in Wiltshire.
<i>dear</i> , of great Value.	<i>Doer</i> , that doeth.
<i>Deer</i> , a Beast.	<i>Door</i> , of an House.
<i>decent</i> , becoming.	<i>Dragon</i> , a kind of Serpent.
<i>Descent</i> , going down.	<i>Dragoon</i> , a Soldier.
<i>deep</i> , low in the Earth.	<i>Draught</i> , of Drink.
	<i>drought</i> , Driness.
	<i>Ear</i> ,

<i>Ear</i> , for hearing.	<i>feign</i> , to dissemble.
<i>er</i> , ever.	<i>faint</i> , weary.
<i>ere</i> , before.	<i>Feint</i> , a Pretence.
<i>Year</i> , twelve	<i>fair</i> , comely.
Months.	<i>Fare</i> , a customary
<i>early</i> , betimes.	Price.
<i>yearly</i> , every Year.	<i>Fare</i> , Cheer, Diet,
<i>Earth</i> , the Ground.	Victuals; Also a
<i>Hearth</i> , of a Chim-	Watch Tower at
ney.	Sea, as the Fare
<i>Easter</i> , a Feast.	of <i>Messina</i> .
<i>Esben</i> , the Queen,	<i>feed</i> , to eat.
a Woman's Name.	<i>fee'd</i> , rewarded.
<i>eaten</i> , devoured.	<i>Fellon</i> , a Whitlow.
<i>Eton</i> , a Town's	<i>Felon</i> , a Criminal.
Name.	<i>File</i> , a Smith's
<i>eminent</i> , famous.	Tool.
<i>imminent</i> , over	<i>Foil</i> , to overcome.
Head.	<i>fillip</i> , with the Fin-
<i>enter</i> , to go in.	ger.
<i>interr</i> , to bury.	<i>Philip</i> , a Man's
<i>Envy</i> , Hatred.	Name.
<i>Envoy</i> , a Messen-	<i>Fir</i> , Wood.
ger.	<i>Furr</i> , of a Skin.
<i>Exercise</i> , Labour.	<i>Floor</i> , Ground.
<i>exorcise</i> , to conjure.	<i>FLOUR</i> , for Bread.
<i>fain</i> , desirous.	<i>Flower</i> , of the Field.
	<i>forth</i> ,

<i>forth</i> , abroad.	<i>great</i> , large.
<i>fourth</i> , in Number.	<i>Grater</i> , for the
<i>foul</i> , nasty.	Nutmegs.
<i>Fowl</i> , a Bird.	<i>greater</i> , larger.
<i>Fourm</i> , to sit on.	<i>Greave</i> , a Boot.
<i>Form</i> , Shape.	<i>grieve</i> , to lament.
<i>Francis</i> , a Man's	<i>grave</i> , solemn, se-
Name.	rious.
<i>Frances</i> , a Woman's	<i>groan</i> , to sigh a-
Name.	loud.
<i>Frays</i> , Quarrels.	<i>grown</i> , increased.
<i>Froise</i> , fry'd Meat.	<i>Grot</i> , a Cave.
<i>Gall</i> , bitter Sub-	<i>Groat</i> , four Pence.
stance.	<i>hail</i> , to salute.
<i>Gaul</i> , a French-	<i>bale</i> , to draw along.
man.	<i>Hare</i> , a Beast.
<i>genteel</i> , graceful.	<i>Hair</i> , of the Head.
<i>Gentile</i> , Heathen.	<i>harsh</i> , cruel.
<i>gentle</i> , quiet.	<i>bash</i> , to mince
<i>Gesture</i> , Carriage.	Meat.
<i>Jester</i> , a merry	<i>Heart</i> , the Seat of
Fellow.	Life.
<i>gilt</i> , with Gold.	<i>Hart</i> , a Beast.
<i>Guilt</i> , of Sin.	<i>Haven</i> , a Harbour
<i>glutinous</i> , sticking.	for Ships.
<i>gluttonous</i> , greedy.	<i>Heaven</i> , the Throne
<i>Grate</i> , of Iron.	of God.

Herd,

<i>Herd</i> , of Cattle.	<i>wholly</i> , entirely.
<i>heard</i> , did hear.	<i>Home</i> , House.
<i>hard</i> , difficult, not soft.	<i>whom</i> , what Man.
<i>here</i> , in this Place.	<i>holm</i> , holly.
<i>hear</i> , to hearken.	<i>Hoop</i> , for a Barrel.
<i>hie</i> , to make haste.	<i>whoop</i> , cry out.
<i>high</i> , lofty.	<i>Hue</i> , Colour.
<i>Hoy</i> , a sort of Ship.	<i>Hugh</i> , a Man's Name.
<i>him</i> , that Man.	<i>I</i> , my self,
<i>Hymn</i> , a Song.	<i>Eye</i> , to see with.
<i>Hire</i> , Wages.	<i>Idle</i> , lazy.
<i>higher</i> , more high.	<i>Idol</i> , an Image.
<i>his</i> , of him.	<i>I'll</i> , I will.
<i>hiss</i> , like a Snake.	<i>Ile</i> , in a Church.
<i>Hoar</i> , Frost.	<i>Isle</i> , an Island.
<i>Whore</i> , a lewd Woman.	<i>Oil</i> , of Olives.
<i>Hole</i> , Hollowness.	<i>employ</i> , Work.
<i>whole</i> , entire, perfect.	<i>imply</i> , to signify,
<i>Hollow</i> , or <i>ho! lo!</i> to call.	<i>in</i> , within.
<i>hallow</i> , to make holy.	<i>Inn</i> , for Travellers.
<i>hollow</i> , not solid.	<i>incite</i> , to stir up.
<i>holy</i> , pious.	<i>Insight</i> , Knowledge.
	<i>Ingenious</i> , of sharp Parts.
	<i>ingenuous</i> , candid, sincere.

Foyst,

<i>Joyst</i> , a Beam.	<i>Lettuce</i> , an Herb.
<i>Joyce</i> , a Name.	<i>Lease</i> , of a House.
<i>Ketch</i> , a Ship.	<i>Leash</i> , Three.
<i>catch</i> , to lay hold.	<i>Lees</i> , Dregs of
<i>Kill</i> , to murder.	Wine.
<i>Kiln</i> , for Bricks.	<i>Leopard</i> , a Beast.
<i>kind</i> , good natur'd.	<i>Leper</i> , one leprous.
<i>coin'd</i> , as Money.	<i>Leaper</i> , that leap-
<i>kiss</i> , to salute.	eth.
<i>Cis</i> , <i>Saul's</i> Father.	<i>Lessen</i> , to make less.
<i>Knave</i> , a dishonest	<i>Lesson</i> , a Portion to
Man.	be read or learnt.
<i>Nave</i> , of a Cart-	<i>lest</i> , for Fear.
Wheel.	<i>least</i> , smallest.
<i>Knight</i> , a Title of	<i>Liquorice</i> , a sweet
Honour.	Root.
<i>Night</i> , not Day.	<i>Liquorish</i> , dainty.
<i>lade</i> , the Water.	<i>Lier</i> , that lieth
<i>laid</i> or <i>lay'd</i> , plac'd.	down, or in wait.
<i>lain</i> or <i>lay'n</i> , did lie.	<i>Lyar</i> , a Teller of
<i>Lane</i> , a narrow	Lyes.
Passage.	<i>Limb</i> , a Member.
<i>Latin</i> , a Language.	<i>lymn</i> , to paint.
<i>Latten</i> , Tin.	<i>loatb</i> , abhor.
<i>Lattice</i> , of a Win-	<i>loth</i> , unwilling.
dow.	<i>Line</i> , Length.
<i>Lettice</i> , a Woman's	
Name.	<i>Loin</i> ,

<i>Loin</i> , of Mutton or Veal.	<i>Mare</i> , a female Horse.
<i>lo</i> , behold.	<i>Mayor</i> , Lord Mayor or.
<i>low</i> , not high, humble, mean.	<i>Mead</i> , a Meadow.
<i>lose</i> , to suffer Loss.	<i>Mede</i> , one of Media.
<i>loose</i> , to slack or untie.	<i>mean</i> , of little Value.
<i>lower</i> , to let down, or more low.	<i>Mien</i> or <i>Meen</i> , Aspect or Behaviour.
<i>lower</i> , to frown.	<i>Meat</i> , to eat.
<i>made</i> , finished.	<i>meet</i> , fit.
<i>Maid</i> , a Virgin.	<i>meet</i> , come together.
<i>main</i> , the chief.	<i>mete</i> , to measure.
<i>Mane</i> , of a Beast.	<i>Message</i> , Business.
<i>male</i> , not female.	<i>Messuage</i> , an House.
<i>Mail</i> , Armour.	<i>Mews</i> , for Hawks.
<i>Manner</i> , Custom.	<i>use</i> , to meditate.
<i>Mannor</i> , a Lordship.	<i>Mile</i> , by Measure.
<i>Marsh</i> , watry Ground.	<i>moil</i> , to labour.
<i>Mesh</i> or <i>Mash</i> , the Hole of a Net.	<i>Mite</i> , small Money.
<i>Marshal</i> , an Officer.	<i>Might</i> , Strength.
<i>martial</i> , warlike.	<i>Mbat</i> , a Ditch.
	<i>Mote</i> , in the Eye.
	<i>more</i> , in Quantity.
	<i>Mower</i> ,

<i>Mower</i> , that mows.	<i>kneel</i> , upon the
<i>Moor</i> , a Marsh.	Knees.
<i>Morter</i> , to pound	<i>nap</i> , Sleep.
in.	<i>Knap</i> , of Cloth.
<i>Mortar</i> , made of	<i>Nit</i> , young Louse.
Lime.	<i>knit</i> , Stockings.
<i>naught</i> , bad.	<i>Nag</i> , a Horse.
<i>Nought</i> , a Cypher,	<i>Knag</i> , a Knot.
or Nothing.	<i>Nell</i> , <i>Elenor</i> .
<i>nay</i> , no.	<i>Knell</i> , for a Funeral.
<i>neigh</i> , as a Horse.	<i>not</i> , denying.
<i>naval</i> , belonging to	<i>Knot</i> , to be untied.
the Sea.	<i>Oar</i> , of a Boat.
<i>Navel</i> , of the Belly.	<i>Ore</i> , of Gold.
<i>near</i> , nigh to.	<i>o'er</i> , over,
<i>ne'er</i> , never.	<i>O</i> , calling upon, as,
<i>nether</i> , lower.	<i>O Lord</i> ,
<i>neither</i> , none of the	<i>Ob!</i> an Exclama-
two.	tion or Sign of
<i>no</i> , denying.	Grief.
<i>know</i> , understand.	<i>owe</i> , to be indebted.
<i>knew</i> , understood.	<i>of</i> , belonging to.
<i>new</i> , not old.	<i>off</i> , at Distance.
<i>none</i> , not any, or	<i>One</i> , in Number.
not one.	<i>won</i> , at Play.
<i>known</i> , understood.	<i>own</i> , to acknow-
<i>neal</i> , harden Glafs.	ledge.

<i>Order</i> , Rank.	<i>Parasite</i> , a Flatterer.
<i>Ordure</i> , Dung.	<i>Parricide</i> , the Killer of a Parent.
<i>our</i> , of us.	<i>Pastor</i> , a Shepherd or Herdsman, also a Minister of a Church.
<i>Hour</i> , sixty Minutes.	<i>Pasture</i> , for feeding Cattle.
<i>Palate</i> , in the Mouth.	<i>Patience</i> , the Virtue of enduring Pain, and with Calmness of Mind.
<i>Pallett</i> , a little Bed, also an oval thin Board used by Painters to lay Colours on.	<i>Patients</i> , they that suffer.
<i>pale</i> , Colour.	<i>Pause</i> , a Rest or Stop.
<i>Pail</i> , a Vessel.	<i>Paws</i> , of any Beast.
<i>Pall</i> , a Funeral Cloth.	<i>Peal</i> , upon the Bells.
<i>Paul</i> , a Man's Name,	<i>Peel</i> , the Out-side.
<i>Pain</i> , Torture, Torment, Uneasiness, of Mind or Body.	<i>Pear</i> , a Fruit.
<i>Pane</i> , of Glass.	<i>Pair</i> , a Couple.
<i>Parson</i> , of a Parish.	<i>Pare</i> , to cut off.
<i>Person</i> , some body.	<i>Peter</i> , a Man's Name.
<i>Palace</i> , a King's House.	<i>Petre</i> ,
<i>Pallas</i> , the Goddess of War and Wisdom.	

<i>Petre</i> , Salt.	<i>Princes</i> , Kings Sons.
<i>pick</i> , to chuse.	<i>Princess</i> the King's
<i>pique</i> , a Quarrel.	Daughter.
<i>Pint</i> , half a Quart.	<i>principal</i> , chief.
<i>Point</i> , a Stop.	<i>Principle</i> , the first
<i>Place</i> , of Abode.	Rule.
<i>Plaise</i> , a Fish.	<i>Profit</i> , Advantage.
<i>Plait</i> , the Hair.	<i>Prophet</i> , Foreteller.
<i>Plate</i> , of Metal.	<i>Prophecy</i> , foretel-
<i>Plum</i> , a Fruit.	ling.
<i>Plumb</i> , a leaden	<i>Prophefy</i> , to foretel.
Weight.	<i>Quire</i> , of Paper.
<i>Pole</i> , a long Stick.	<i>Choir</i> , of Singers.
<i>Poll</i> , the Neck.	<i>Quarre</i> , of Glafs.
<i>Porcelain</i> or <i>Porce-</i>	<i>Quarry</i> , of Marble.
<i>lane</i> , a sort of	<i>rack</i> , to torment.
China Ware.	<i>Wreck</i> , of a Ship.
<i>Purslain</i> , an Herb.	<i>Rain</i> , Water.
<i>pour</i> , as Water.	<i>reign</i> , rule as a
<i>Power</i> , Might.	King.
<i>Practice</i> , Exercise.	<i>Rein</i> , of a Bridle.
<i>practise</i> , to exercise.	<i>Raisin</i> , a dry'd
<i>pray</i> , to beseech.	Grape.
<i>Prey</i> , a Booty.	<i>Reason</i> , Argument.
<i>Presence</i> , being	<i>raise</i> , to set up.
here.	<i>Rays</i> , Sun Beams.
<i>Presents</i> , Gifts.	<i>Race</i> , to run.

<i>rase</i> , to blot out.	<i>Rime</i> , a freezing Mist.
<i>raze</i> to demolish.	
<i>red</i> , a Colour.	<i>Rice</i> , a sort of Corn.
<i>read</i> , did read.	<i>Rise</i> , Advancement.
<i>redish</i> , somewhat red.	<i>Rie</i> , a sort of Corn.
<i>Rhadish</i> , a Root.	<i>Rye</i> , a Town in <i>Suffex</i> ,
<i>read</i> , in a Book.	<i>wry</i> , crooked.
<i>Reed</i> , a Shrub.	<i>ring</i> , the Bells.
<i>Relick</i> , a Remainer.	<i>wring</i> , the Hands.
<i>Relict</i> , a Widow.	<i>Rite</i> , a Ceremony.
<i>Reflection</i> , Thought or Consideration.	<i>Right</i> , just and true.
<i>Reflexion</i> , a bending back.	<i>Wright</i> , a Workman.
<i>recent</i> , fresh.	<i>write</i> , with a Pen.
<i>resent</i> , to be sensible of.	<i>rode</i> , did ride.
<i>rare</i> , seldom, not common.	<i>Road</i> , the Highway.
<i>rear</i> , to erect.	<i>row'd</i> , did row.
<i>Rere</i> , hindermost, or the back Part.	<i>Roe</i> , a kind of Deer.
<i>Rest</i> , Quiet.	<i>Row</i> , a Rank.
<i>wrest</i> , to turn or twist.	<i>Rheum</i> , Humour.
<i>Rhyme</i> , in Verse.	<i>Rome</i> , a City.
	<i>Room</i> , Part of an House.
	<i>Rote</i> , by Custom.
	<i>wrote</i> , did write.
	<i>wrought</i> , workt.
	<i>rough</i> ,

<i>rough</i> , not smooth.	<i>Sheep</i> , a Beast.
<i>Ruff</i> , a Band.	<i>Shoar</i> , a Prop.
<i>Roof</i> , Top of a	<i>Shore</i> , the Sea Coast.
House.	<i>shown</i> , did shew.
<i>Sail</i> , of a Ship.	<i>shone</i> , did shine.
<i>Sale</i> , a Bargaining.	<i>shread</i> , to mince.
<i>Saver</i> , that saveth.	<i>shred</i> , minced.
<i>Savour</i> , a Smell.	<i>sice</i> , fix.
<i>Sea</i> , Water, the	<i>sixe</i> , or Bulk.
Ocean.	<i>Sign</i> , a Token.
<i>see</i> , with Eyes.	<i>Sine</i> , in Geometry.
<i>say</i> , speak.	<i>Site</i> , Situation.
<i>Sey</i> , a sort of Cloth.	<i>cite</i> , to summon.
<i>Seam</i> , that is sown.	<i>Sight</i> , seeing.
<i>seem</i> , appear.	<i>sink</i> , to go down.
<i>Scene</i> , of the Stage.	<i>Cinque</i> , Five.
<i>seen</i> , beheld.	<i>sleight</i> , Dexterity.
<i>Seas</i> , great Waters.	<i>slight</i> , despise.
<i>seize</i> , to lay hold.	<i>Sloe</i> , a four Fruit.
<i>cease</i> , to leave off.	<i>slow</i> , not quick.
<i>sent</i> , did send.	<i>Slough</i> , a miry Place
<i>Scent</i> , a Smell.	<i>Soal</i> , of a Shoe.
<i>shew</i> , to make ap-	<i>Sole</i> , a Fish.
pear.	<i>Soul</i> , of a Man.
<i>Shoe</i> or <i>Shoos</i> , for	<i>some</i> , a Part.
the Foot.	<i>Sum</i> , the whole.
<i>Ship</i> , for sailing.	<i>Son</i> , a Man Child.

Sun,

<i>Sun</i> , in the Firma- ment.	<i>succour</i> , help.
<i>soon</i> , quickly.	<i>Sucker</i> , a young Twig.
<i>swoon</i> , to faint.	<i>sue</i> , to make Suit.
<i>Sword</i> , a Weapon.	<i>sew</i> , with a Needle.
<i>soar'd</i> , did soar, mounted up.	<i>swoon</i> , to faint.
<i>Sore</i> , an Ulcer, painful.	<i>sound</i> , Noise.
<i>soar</i> , to mount up- wards.	<i>Tacks</i> , small Nails.
<i>stare</i> , to look ear- nestly.	<i>Tax</i> , Subsidy.
<i>Stair</i> , a Step.	<i>Tail</i> , the End.
<i>Stear</i> , a young Bul- lock.	<i>Tale</i> , a Story.
<i>steer</i> , to guide a Ship.	<i>Tare</i> , Weight al- low'd.
<i>Stakes</i> , Posts.	<i>tear</i> , to rend in Pieces.
<i>Steakes</i> of Beef or Mutton.	<i>tare</i> , did tear.
<i>Stead</i> , Place.	<i>than</i> , in comparing.
<i>Steed</i> , a Horse.	<i>then</i> , at that Time.
<i>Stile</i> , for Passage.	<i>the</i> , an Article, as, the Man.
<i>Style</i> , of Writing.	<i>thee</i> , personal Name.
<i>stood</i> , did stand.	<i>there</i> , in that Place.
<i>Stud</i> , an Emboss- ment.	<i>their</i> , of them.
	<i>threw</i> , did throw.
	<i>through</i> , thorough, thoro'.
	<i>throw</i> , to cast.
	<i>Throne</i> ,

<i>Throne</i> , a Royal Seat.	<i>Tray</i> , used by Butchers.
<i>thrown</i> , cast.	<i>Trey</i> , the Three at Cards or Dice.
<i>Tide</i> , Flux of the Sea.	<i>Treaties</i> , Agreements.
<i>ty'd or ti'd</i> , made fast.	<i>Treatise</i> , a Discourse.
<i>Tile</i> , for covering.	<i>Tulip</i> , a Flower.
<i>toil</i> , to take Pains.	<i>Julip, Julap</i> , a Cordial.
<i>Time</i> , as, Day or Hour.	<i>Veil</i> , a Covering.
<i>Thyme</i> , an Herb.	<i>Vale</i> , a Valley.
<i>to</i> , unto.	<i>vain</i> , useless.
<i>too</i> , also, likewise, too much.	<i>Vane</i> , to shew the Wind.
<i>two</i> , a Couple.	<i>Vein</i> , for the Blood.
<i>Toe</i> , of the Foot.	<i>Valley</i> , a Dale.
<i>tow</i> , to draw along.	<i>value</i> , worth.
<i>Tow</i> , of Hemp or Flax.	<i>Volley</i> , of Shot.
<i>told</i> did tell.	<i>Vassal</i> , a Slave.
<i>toli'd</i> , the Bell.	<i>Vessel</i> , for Liquor.
<i>Tongs</i> , for the Fire.	<i>Vial or Phial</i> , of Glass.
<i>Tongues</i> , Languages.	<i>Vial</i> , a musical Instrument.
<i>Tour</i> , to travel about.	<i>Vice</i> , ill Habit.
<i>towr</i> , to fly up.	<i>Vise</i> , a Skrew.
<i>Tower</i> , of Defence.	<i>Tre</i> ,

<i>Ure</i> , Practice.	<i>Wey</i> , forty Bushels
<i>Ewer</i> , a Bason.	<i>Weal</i> , good.
<i>your</i> , of you.	<i>we'll</i> , we will.
<i>use</i> , to be wont.	<i>Wheal</i> , a Pimple.
<i>Ewes</i> , female Sheep.	<i>Wen</i> , a Swelling.
<i>wade</i> , to go in Wa-	<i>when</i> , at what time.
ter.	<i>wet</i> , watry.
<i>weigh'd</i> , in a Ba-	<i>whet</i> , to sharpen.
lance.	<i>Wat</i> . Walter.
<i>Wale</i> , Mark of a	<i>what</i> , as which.
Whip.	<i>while</i> , in the mean
<i>wail</i> , to lament.	time.
<i>Whale</i> , a great Fish.	<i>Wile</i> , a Trick.
<i>wane</i> , to decrease.	<i>Whore</i> , a lewd Wo-
<i>Wain</i> , a Waggon.	man.
<i>wean</i> , a Child.	<i>Woer</i> , a Suiter.
<i>wait</i> , to look for.	<i>Hoar</i> , Frost.
<i>Weight</i> , Heaviness.	<i>Wight</i> , an Island.
<i>Ware</i> , Merchandize	<i>white</i> , Colour.
<i>wear</i> , to put on	<i>which</i> , who or what.
Clothes.	<i>Witch</i> , that conjures
<i>were</i> , was.	<i>wist</i> , knew.
<i>waste</i> , to spend	<i>whist</i> , Silence.
profusely.	<i>Woe</i> , Misery.
<i>Waist</i> , the Middle.	<i>who</i> , which.
<i>wast</i> , wert.	<i>won</i> , did win.
<i>Way</i> , to walk in.	<i>One</i> , in Number.
<i>weigh</i> , to poize.	<i>Wood</i> ,

<i>Wood</i> , of Trees.	<i>ye</i> , or you.
<i>wou'd</i> , would, was	<i>yea</i> , yes.
willing.	<i>Yew</i> , a Tree.
<i>Yarn</i> , Woollen.	<i>Ewe</i> , a female
<i>earn</i> , to get.	Sheep.
<i>yern</i> , to compaffio-	<i>you</i> , your self.
nate.	



T A B L E II.

A Table of Words made different in Sound and Signification, by the Addition of e final.

B <i>Ad</i> , naught.	<i>Cag</i> , of Liquor.
<i>bade</i> , com-	<i>Cage</i> , for Birds.
manded.	<i>can</i> , to be able.
<i>Ban</i> , a Curse.	<i>Cane</i> , a Staff.
<i>Bane</i> , Ruin.	<i>Cap</i> , for the Head.
<i>Bar</i> , a Hinderance.	<i>Cape</i> , of a Coat.
<i>bare</i> , naked.	<i>Chin</i> , of the Face.
<i>Bath</i> , a washing	<i>Chine</i> , the Back-
Place.	bone.
<i>bathe</i> , to wash.	<i>Cloth</i> , Linen or
<i>Bit</i> , a small Piece.	Woollen.
<i>bite</i> , with the Teeth.	<i>clotbe</i> , to cover with
<i>Breath</i> , Air.	Clothes.
<i>breathe</i> , to take Air.	<i>Cub</i> , a Whelp.
	<i>Cube</i> ,

<i>Cube</i> , a Die.	<i>hast</i> , thou hast.
<i>Cur</i> , a Dog.	<i>Haste</i> , Speed.
<i>cure</i> , to heal.	<i>Hat</i> , for the Head.
<i>dam</i> , to stop Water.	<i>bate</i> , to abhor.
<i>Dame</i> , a Lady.	<i>her</i> , she.
<i>demur</i> , to delay.	<i>here</i> , in this Place.
<i>demure</i> , modest.	<i>Hop</i> , a bitter Fruit.
<i>Din</i> , Noise.	<i>hope</i> , to expect.
<i>dine</i> , eat a Dinner.	<i>bug</i> , to embrace.
<i>divers</i> , many.	<i>huge</i> , very big.
<i>diverse</i> , different.	<i>Kin</i> , Relation.
<i>fat</i> , not lean.	<i>Kine</i> , Cows.
<i>Fate</i> , Destiny.	<i>Lad</i> , a Boy.
<i>fan</i> , to blow.	<i>lade</i> , to take up
<i>Fane</i> , a Weather- Cock.	Water.
<i>far</i> , at a Distance.	<i>Latb</i> , for Tiles.
<i>Fare</i> , Entertain- ment.	<i>Latbe</i> , for Turners.
<i>Fin</i> , of a Fish.	<i>loth</i> , unwilling.
<i>fine</i> , brave.	<i>lothe</i> , <i>loath</i> , dislike.
<i>Fir</i> , a Tree.	<i>mad</i> , distracted.
<i>Fire</i> , that burns.	<i>made</i> , done.
<i>Flam</i> , a pretended Story.	<i>Man</i> , a rational Creature.
<i>Flame</i> , of Fire.	<i>Mane</i> , of a Horse.
<i>gat</i> , did get.	<i>mar</i> , to spoil.
<i>Gate</i> , the Door.	<i>Mare</i> , a Beast.
	<i>Mat</i> , to tread on.
	<i>Mate</i> ,

<i>Mate</i> , a Companion.	<i>Rage</i> , Fury.
<i>met</i> , come together.	<i>Rat</i> , a little Beast.
<i>mete</i> , to measure.	<i>Rate</i> , a Price.
<i>Mop</i> , to wash with.	<i>rid</i> , to deliver.
<i>Mope</i> , stupid.	<i>ride</i> , on Horseback.
<i>nod</i> , with the Head.	<i>rip</i> , to cut up.
<i>Node</i> , a Knot.	<i>ripe</i> , full grown.
<i>not</i> , no.	<i>rob</i> , to steal or
<i>note</i> , observe.	plunder.
<i>on</i> , upon.	<i>Robe</i> , a long Gar-
<i>one</i> , an Unit.	ment.
<i>Pan</i> , of Earth.	<i>rot</i> , to consume.
<i>Pane</i> , of Glass.	<i>rote</i> , without Know-
<i>past</i> , gone.	ledge.
<i>Paste</i> , Dough.	<i>sat</i> , did sit.
<i>pat</i> , seasonable.	<i>sate</i> , cloy.
<i>Pate</i> , the Head.	<i>Scar</i> , of a Wound.
<i>Pin</i> , to dress with,	<i>scare</i> , to affright.
&c.	<i>Scrap</i> , a Bit.
<i>pine</i> , to languish.	<i>scrape</i> , with a Knife.
<i>Plat</i> , of Ground.	<i>sever</i> , to divide.
<i>Plate</i> , of Silver or	<i>severe</i> , cruel.
other Metal.	<i>Sham</i> , a Pretence.
<i>Plum</i> , Fruit.	<i>Shame</i> , Disgrace.
<i>Plume</i> , a Feather.	<i>Shin</i> , of the Leg.
<i>quit</i> , to leave.	<i>shine</i> , to look bright.
<i>quite</i> , altogether.	<i>Sin</i> , a Fault.
<i>Rag</i> , of Cloth.	<i>Sine</i> ,

<i>Sine</i> , in Geometry.	<i>trip</i> , to go nimbly.
<i>ſing</i> , with the Voice.	<i>Tripe</i> , the Inwards.
<i>ſinge</i> , to burn.	<i>Tub</i> , of Water.
<i>Sir</i> , Master.	<i>Tube</i> , a Pipe.
<i>Sire</i> , Father.	<i>Tun</i> , in Weight.
<i>ſith</i> , ſince.	<i>Tune</i> , in Muſick.
<i>Sitbe</i> , to mow with.	<i>Twin</i> , one of two.
<i>Sooth</i> , Truth.	<i>twine</i> , to cloſe a-
<i>ſootbe</i> , to flatter.	bout.
<i>Sop</i> , of Bread.	<i>Van</i> , the Front.
<i>Sope</i> , to waſh with.	<i>Vane</i> , a Weather-
<i>ſpit</i> , with the	Cock.
Mouth.	<i>us</i> , we.
<i>Spite</i> , Malice.	<i>uſe</i> , accuſtom.
<i>Stag</i> , a Deer.	<i>War</i> , fighting.
<i>Stage</i> , to ſtand on.	<i>Ware</i> , Merchan-
<i>Star</i> , in the Sky.	dize.
<i>ſtare</i> , to gaze.	<i>waſt</i> , haſt been.
<i>ſtrip</i> , to uncover.	<i>waſte</i> , to conſume.
<i>Stripe</i> , a Blow.	<i>win</i> , to get.
<i>ſwing</i> , to and fro.	<i>Wine</i> , to drink.
<i>ſwinge</i> , full Scope.	<i>wan</i> , pale.
<i>them</i> , they.	<i>wane</i> , decrease.
<i>Theme</i> , a Subject.	<i>writ</i> , written.
<i>thin</i> , not thick.	<i>write</i> , with a Pen.
<i>thine</i> , of thee.	



